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ABSTRACT

Proceedings of a symposium called by the California State university system and the State Department of Education to assist in creation of a Center for Applied Cultural Studies and Educational Achievement are presented. The Center would focus on ensuring African American educational excellence. More than 100 African American educators were invited to review and critique the Center's statement of mission and mandate, its development and design, funding strategies, institutional relationships, and expected outcomes and applications. The following presentations are included: (1) "Welcome and Introductions" (H. L. Carter); (2) "Overview" (W. A. Reynolds); (3) "The Curriculum Reform Movement and Issues of Access for African American Students" (B. Honig); (4) "Background on the Development of the Center for Applied Cultural Studies and Educational Achievement" (S. A. Thornton); (5) "The Condition of African American Education in California" (L. L. Goddard); (6) "The Cultural Keys to Maximizing Educational Praxis with African-American Students" (W. W. Nobles); (7) "Summary of Planning Team Reports" (Reports of five planning teams); (8) "Wrap-Up and Where We Go from Here" (H. L. Carter); (9) "The Condition of African-American Education in California: Selected Findings" (seven tables of data) (L. L. Goddard); and (10) "A Concept Paper" (W. W. Nobles). (SLD)

AFRICAN AMERICAN EDUCATIONAL EXCELLENCE

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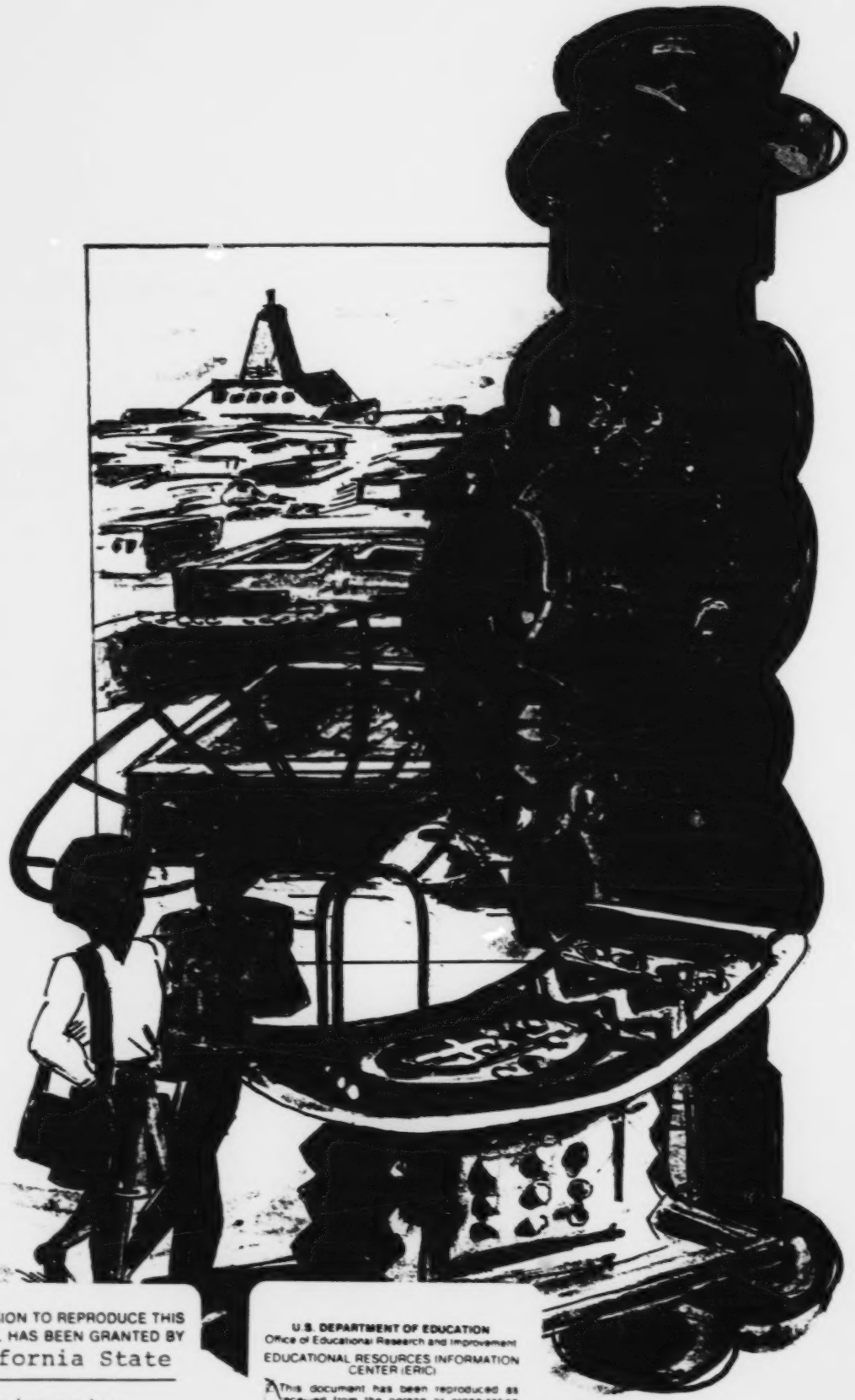

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ABOUT THE COVER

The cover design was intentionally conceived to symbolically represent the meaning and purpose of the Center. The symbols were purposively chosen to signify the Center's understanding of the connection between the past and the future and its commitment to excellence, cultural integrity, and leadership relative to the education of African-American people. The green "knot of intelligence" is a symbol of the Akan people from ancient Ghana. Usually cast in bronze, the "knot of intelligence" signifies the importance of the intellect in meeting and mastering the challenges of life. The Ashanti stool is an African symbol of leadership, unity and responsibility. Mythically descending from heaven as a golden stool, it signified the unifying principle for the Ashanti nation.

For well over 5,000 years Africa and its culture served as the beacon of human civilization, intelligence and wisdom for the world. The pictorial representation of Timbuktu, with its world famous University of SanKore, signifies the long African cultural tradition of building great civilizations upon the foundation of learning and culture. The two Black students represent the complementarity of the male-female which emerged from the African principle of consubstantiation and egalitarianism. They, along with the silhouette of the satellite dish, represent the future and signify the importance of a people educating both its men and women. The Black girl and boy signify that together our children are our future.

ABOUT THE ARTIST

Dorian Sylvain, a Chicago born artist, began her art career studying painting at the American Academy of Art, where she earned her first degree. Currently she is completing her course work at San Francisco State University in the Black Studies and the Interdisciplinary Art Departments. Future plans include bringing her artistic skills to the Black theater as a scenic designer and painter.

CSU Institute for Teaching and Learning
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Major objectives of this initiative are as follows:

- increase awareness of the work of the CSU Institute for Teaching and Learning;
- increase access to the work of CSU/ITL affiliates;
- begin to build a subset of information on teaching and learning that supports *The National Teaching and Learning Forum (NTLF)*, ERIC/HE's newsletter;
- encourage use of the ERIC system by CSU/ITL member affiliates and the *NTLF* readership; and
- test a model for collaboration between ERIC/HE and a major higher education system.

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PROCEEDINGS

Planning Meeting for the Center for Applied Cultural Studies and Educational Achievement

Sponsored by
The California State University
State Department of Education

Sheraton Hotel
Long Beach, California
January 27, 1989

PREFACE

Every community has the right to expect educational institutions to assist in guiding and developing its children via an educational process which helps them to maximize their educational attainment. In recognizing that the educational experience of African-American students falls desperately short of even meeting the minimum, many of California's educational leadership have decided to challenge the current status quo and educational laissez-faire. In giving clear and concise justification for a new African-American educational initiative, Mr. Bill Honig, the State Superintendent of Public Instruction, said, *"I do not have to tell you that we are facing an increasingly serious situation with our children, especially our African-American children. The situation in California and the country is not getting better — and it is not that people don't care. These conditions are overwhelming and we have to think hard about what we are going to do."*

Maximizing the educational attainment of African-American children requires, as with any group of children, the setting into motion and the orchestrating of talent, resources and expertise that will intentionally address, examine, critique and, where necessary, develop an African-American educational experience which is designed to systematically and systemically ensure African-American educational excellence. In this regard, Dr. W. Ann Reynolds, the CSU Chancellor, said, *"I believe that what we are going to do could have a profound effect on the future of our state and truly be a model for the rest of the nation. The Center for Applied Cultural Studies has the potential, I believe, to improve dramatically the education that is provided to Black students in California."* As part of their ongoing response to the crises in African-American education, the California State University system and the State Department of Education together solicited the best thinking of African-American scholars and educational researchers/practitioners to assist in the formulation of a Center for Applied Cultural Studies and Educational Achievement as a critical instrument for solving this problem.

More than 100 African-American educators were invited to a planning symposium sponsored by the Chancellor's Office and the State Department of Education. These educators/practitioners came together to provide their expertise and experience in reviewing and critiquing the Center's (1) permanent mission and mandate; (2) conceptual development and organizational design; (3) short- and long-term funding strategies; (4) intra- and inter-institutional relationships and structure; and (5) expected outcomes and critical applications. The suggestions, guidance and direction emerging from these scholars and educators were formulated into conference proceedings entitled, "African-American Education Excellence." These Proceedings represent the critical and conscious planning of the group to directly respond to the educational crises of the African-American community. In addition to highlighting the thinking and commitment of two of the state's top educators, the Proceedings provide the original concept paper on the Center (see p. 67), database insights into the state of African-American education in California as well as the theoretical and pedagogical rationale for the cultural foundations of a permanent solution. The Proceedings also provide detailed discussion and recommendations regarding the permanent establishment and ongoing implementation of the proposed Center. Each section documents the planning team's critical response to its charge, highlights and summarizes its discussion and deliberation relative to that charge, and lists its major recommendations and suggestions for implementations and future work.

While the Proceedings capture the essence of the planning symposium, it cannot capture the full and detailed richness of the genius of over 100 African-American educators openly working and thinking on behalf of African-American educational achievement. It is that collective genius and expertise that the Center's future work and further development will continue to draw upon.

Consistent with the African-American cultural tradition, the Proceedings symbolically represent the announcement of a new birth in the family; and, like a family with a new child, all of us recognize both our responsibility to nurture and protect its immediate growth and development and the hope and faith we place on its unlimited potential for our future.

Wade W. Nobles
Professor of Black Studies
San Francisco State University

For further information on the Center's work, or to request additional copies of this report, please contact:

Office of the Chancellor, The California State University, 400 Golden Shore, Long Beach, California 90802-4275.

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Welcome and Introductions

HERBERT L. CARTER

The leaders of the California State University system and the State Department of Education welcome you all. This is the culmination of a conversation that took place about eight months ago involving Shirley Thornton, who is sitting to my left, and Wade Nobles, who will be introduced later, and me in a hotel room over near the Los Angeles airport. We talked about the need for this conference, not knowing that we would indeed be able to bring it off, but due to the hard work of people, it happened and we are delighted that you all are here. All of you are distinguished individuals in your own right, and if I were to do justice, I would introduce you individually, but if I did that we would spend the entire morning not focusing on the intent and purpose of this conference.

You will forgive me now if I handle a bit of protocol. There are a couple of people here that you should know and I should introduce to you very directly. I am delighted to welcome a member of the Board of Trustees of the California State University system, the only person in the history of our Board who was appointed by three different governors, the senior member of our Board of Trustees, Dr. Claudia Hampton. Please stand.

Although I have not seen him yet, we will be joined at some point during the day, if he is not here already, by Dr. Jim Robinson, a member of the State Board of Education and also by Mr. Willie Stennis, who is a member of the Board of Trustees of the California State University system.

It is my pleasure to present to you my leader and my friend, the Chancellor of the California State University, Dr. W. Ann Reynolds.

Herbert L. Carter
Executive Vice Chancellor
Office of the Chancellor
The California State University

W. ANN REYNOLDS

This is a really very exciting moment for the California State University. I believe we are doing something significant in this room today, and as we break out into discussion groups, we are taking a fresh look, a fresh breath, with a determination to solve a very major problem that lies in front of us about which everyone in this group cares deeply. I believe that what we are going to do could have a profound effect on the future of our state and truly be a model for the rest of the nation. The Center for Applied Cultural Studies has the potential, I believe, to improve dramatically the education that is provided to black students in California. If it is as successful as I believe it can be, your efforts today in helping to shape it could well be the first steps in a reshaping of our whole society. I want to extend my appreciation to Dr. Wade Nobles for originally proposing this gathering of eminent educators and community leaders to discuss developing the center. My heartfelt thanks to all of you for taking the time from your busy schedules to be here to address the significant issues related to the educational achievement of African-American students.

W. Ann Reynolds
Chancellor
The California State University

Your presence here today, and many of you did have to free up dates to join us, speaks to the importance of the task and I'm sure you have seen as I have, one can almost not read an article in a newspaper about higher education without seeing the discouraging statistics of black progress in education; a decline of 32 percent in the number of blacks earning master's degrees in the decade between 1976 and 1985; only one black receiving a doctorate in computer science out of 355 awarded in 1986; a dropout rate 13 percent higher than that of white students; and a rate half that of whites for those over 25 who have completed at least four years of college. What is most troubling about all of this is the ever-increasing national tendency to suggest that concerns regarding quality are compromised by efforts directed toward equity. We know that if opportunities are not provided, quality can never be attained. The challenge before us as educators is to make these opportunities available to all black children; to find the pedagogical methodologies that can be applied uniformly in every classroom in our state to inspire black children and help them reach their fullest potential.

At the California State University we have developed individual programs that are having a very positive impact on the scholastic achievement of underrepresented minority students. One example is the College Readiness Program, which uses trained CSU student interns to tutor underrepresented middle school students. An evaluation of the first year's efforts of the College Readiness Program shows that, compared to the regular eighth grade students, CRP students are more than twice as likely to be recommended for enrollment in college preparatory courses.

We've also established an Institute for Teaching and Learning, which is holding its first systemwide conference in a little over a week. At that conference, we will begin to examine how we can improve the teaching that we do within disciplines at our university.

A vital element which must be explored is whether or not a particular pedagogical theory may better respond to the needs of black students. Our forgivable loan/doctoral incentive program has made it possible for women and ethnic minority students to pursue the Ph.D., and our Administrative Fellows Program is bringing more women, Hispanics and blacks into our administration, thereby diversifying our perspective and, in turn, positively influencing how we teach and respond to underrepresented students. Unfortunately though, and I must be candid, these are very small steps in the long march to genuine educational equity. Despite the successes of these and other individual programs, we believe it is clear, and we hope that you will concur with us and help us get started, that there is a need for a major center that can serve as a clearinghouse and focal point for identifying, researching and developing classroom methods that

consistently help in developing academic potential of black students. The stakes in this are very high. A report prepared last year by the Commission on Minority Participation in Education and American Life concluded that "America is moving backward — not forward — in its efforts to achieve the full participation of minority citizens in the life and prosperity of the nation. In education, employment, income, health, longevity, and other basic measures of individual and social well-being, gaps persist — and in some cases are widening — between members of minority groups and the majority population. If we allow these disparities to continue, the United States inevitably will suffer a compromised quality of life and a lower standard of living." That is a future none of us wants.

The solution to the problem is full participation in the educational opportunities of our country. Nearly 32 years have passed since Sputnik first arched into the heavens, illuminating all too clearly the gap that had developed in American science and engineering education. In the aftermath of that rude awakening, Congress, at the urging of President Eisenhower, passed the National Defense Education Act. That bill states that "the security of the nation requires the fullest development of the mental resources and technical skills of its young men and women." It concludes by saying that "we must increase our efforts to identify and educate more of the talent of our nation." Three decades later, we may finally be on the verge of accomplishing that vital goal. Your work today will help make it a reality.

I look forward with great anticipation to seeing and implementing the imaginative ideas that I know will come from today's session. From the bottom of my heart, I thank you for being with us.

BILL HONIG

People have worked very hard to bring about this moment. I want to thank those people who were involved who are in the audience and here at the table. It is a very exciting prospect for us. I do not have to tell you that we are facing an increasingly serious situation with our children, especially our African-American children. The situation in California and the country is not getting better — and it is not that people do not care. These conditions are overwhelming and we have to think hard about what we are going to do.

Bill Honig
Superintendent of
Public Instruction
State Dept. of Education

In preparing for this morning, I tried to think back on my own experience. I would like to give you some personal examples, because they have some bearing on what we are going through right now with the whole educational reform movement and how it dovetails with some of the work that you can be helping us on.

Clearly, one of the deficiencies in education ten or fifteen years ago was the lack of the right philosophy. There was a sense that teachers just needed to be nice and understanding and not be demanding; that was the way we were going to help our students.

As we found out, that was a disastrous philosophy. We consigned large numbers of children to failure and we paid a price for that. That is basically when I started in education. In the early 1970s that philosophy was fairly prevalent. We had to stand up against it and say, "Wait a second; research has shown that students can learn, educators can set standards."

I recall having to fight some internal battles at the inner-city school in San Francisco's Hunter's Point where I taught. Our students did as well as students anywhere because they read and took history and science; and we had a good strong written curriculum. I saw that that kind of philosophy works.

The brightest child I have ever taught was a black girl from Hunter's Point. She was so smart that about the fifth or sixth grade you could see the tension building between her ability to understand what was going on in the growing academic side, and the psychological struggle and tension she was feeling breaking away from her community and almost adopting another. She and I talked about it a little bit. Dr. Reynolds mentioned the problem we had and still have with women in science. It is the same phenomenon; the children are very bright in elementary school. They get to high school with the boy/girl differences developing, and they psychologically back off. I saw the same phenomenon with this young girl, and there were really no resources for talking about what to do about it.

The same thing happened ten years later when my son went to Berkeley High School, where he was one of two white boys on the football team. He got along well with the other students. He came to me one night and said, "Dad, you know, a lot of the black kids that I deal with are brighter than I am, but they're not trying to do well." Many of these children were middle class but they thought they had to adopt cultural values that said, "I'm not going to put out the effort; I'm not going to be part of the program; I'm not going to take the courses; I'm not going to do the work." They suffered a lot. It was difficult for them to make an individual choice.

Now there has been some research that indicates there is a cultural aspect occurring that we have to deal with. The trend has been accelerated by some of the current conditions in our society. Resources we used to rely on are getting more tenuous and things such as drugs and gangs are playing an increasing role. We do not have much time to do something about it. Obviously, part of the solution is a much greater social and medical services effort. An awareness is starting to grow in the country about the

importance of children's services and that is going to take some heavy volunteer and governmental assistance. We need a national effort and in California we have much to do along this line. It will not happen for some time, however, and schools cannot do the job alone. But the educational community can do certain things. That is why we are here today — to find out about what is really going on out there and to discuss some powerful weapons that we have never used.

I just returned from Japan, where they utilize the students' potential positive emotions at the elementary school with something they call an entrance ceremony. Parents come in their best clothes. The one-day ceremony is a big deal. They make those students feel that this is something special. Society is behind it, parents are behind it, and teachers spend the first two and a half weeks in school teaching those children how to work in school, such as how to organize their desks. The children feel secure; they feel emotionally protected. Collective action is really powerful in that society. Obviously, that is easier to do in Japan, but we can try to make the same point here. The Japanese have passed on the importance of education in their culture to their children. That is something that Dr. Nobles is talking about.

How do we start to build a positive culture? How do we use some of what we know and are learning? Human beings are going to have a culture one way or another. The question is whether the culture is a positive or negative influence. What we are here to talk about is how we pass our curriculum on to our children. We are going to teach reading, writing, history and mathematics. We are not going to back off giving all students the necessary skills. We won that battle with the educational reform movement and we are trying to provide leadership from the state level. Now the question is what do we do to make that happen. The answer is not just to make the academics important; or how you teach and train teachers. It is also motivational in other respects. We have shifted the philosophy of our special state and federal programs, such as Chapter I, to address how they can help children succeed in the regular program. Your job is to think through all the things you need to do — not just to create a separate education program; not to lower expectations; not to create a second-rate educational philosophy and water down the program, pulling students out of science and literature so they can get skills development. That is what has been going on a lot.

You might turn that one around. Our special programs are to a point where they can be part of the overall strategy for the schools. We have ideas that are just starting to surface, but they have not been implemented yet. The whole idea of student study is to take each child and look at where that child is, what is going right, what is going wrong, and what we can do about it. We should have a plan of action for the particular student. It is not just a question of simply pulling out that child and putting him or her in a special program. It is the whole school's obligation to see what is working, what is not working, and what can be done about it. That is a complete change in how schools do business.

Everybody is involved. However, the missing ingredient — why you are here — is to advise us on how we design programs that are going to work and that include all the necessary ethical, cultural, and academic elements. Dr. Nobles and others will have something very important to say about that. Once we all decide we are going to teach math, history, democracy, science, and fine arts programs to everybody, then we still have the more difficult task of how to organize those programs.

I got in trouble with the Regents of the University of California because I said that we need help on how to teach democracy to our ethnic students. Several Regents were incensed that I would say that. They thought it was a negative, racist statement because all groups are going to see democracy the same way. Why would you single out one

group from another? That is incorrect. There are teachers whose nuances work against their students. We are not talking about not teaching the subject; we are talking about how we teach it. We need to think through the methods; it is a very difficult, intellectual issue. We are not going to back off on what we are going to teach, but we need advice on how best to structure given subjects. The university can research these questions for us. One of the exciting things about today is the marriage of school teachers, board members, and the research community. I want to add my support to this effort which is addressing vital issues at a very critical time. We do not have any time to lose, and I think we will get very good results.

Good luck.

Bill Honig: *Superintendent of Public Instruction, State Dept. of Education*

Background on the Development of the Center for Applied Cultural Studies and Educational Achievement

SHIRLEY A. THORNTON

I would first like to say thanks to all of you for being a part of the vision and dream and thanks to the leaders for assisting us in making them a reality. As we look at California and we look at our young, we know we are here to educate all children. However, every group has lobbyists and I am certainly hoping that we become the lobbyists for African-American children in their quest for education. Also, if we can show success in educating those most in need, we know along that path that we will be taking care of all children. So I don't feel that we have to apologize for coming together today to look specifically at a group within our society for whom all the data are pointing to the fact that we are, one, not making it, and, two, something is slowly creeping into our discussions that is almost pathological, indicating that it is okay and that folks are trying to validate why African-Americans are not successful, as though it were true that the glass is always half empty and not half full.

Slowly our young, and we the African-American professionals, are also buying into the cancer because we are now doubting ourselves. I also believe we are really heading for a downfall when we begin to validate and justify why we are failing. We also know, however, that when we buy into the pathology we get rewards from the system: we get grants, we get research, we get support when we show that it is not the system but the individual that is the problem.

Shirley A. Thornton
Deputy Superintendent
Specialized Programs
State Dept. of Education

What is so exciting about today is that we are saying there is nothing pathologically wrong with African-American children. We have to look at research and to you, the leaders in this room, to say what the facts are and are the facts truth. African-Americans make up 8 percent of the California population; yet, 40 percent of the state's present male prison population is African-American. We have to look at the dropout rate — one in four African-American children are dropping out of our schools. We do have to look at the disparaging test scores that reflect as African-American students move through the system, by the time they graduate from high school they are far behind. We do have to look at SAT and all the other scores to see why it is happening. We know it is happening, but why?

Today, working under Dr. Nobles, we will be starting to address the facts and then one by one identifying those negative practices, looking to research and you in this room to affirm how we can turn those negative results around. An example of such a process is the Proficiency in English Program. The PEP process shows it is definitely possible for all African-American children to speak standard English, period. Given that, there is no need to enter into the debate about black language and whether it is a different language or a dialect and all of that. We already know there is a difference; research has shown us that the gap is getting wider. Our kids are not moving closer to standard English, they are moving away from it. Knowing that, where are the positive programs like PEP, how are they validated, how are they disseminated, monitored, evaluated? Once we begin to attack problems in this manner, we will be on the right track, particularly since we know standard English is one of those main roads into higher education and the work world. We know the data showing that African-American children are not scoring well on the SAT. One merely has to look at the work of Dr. Gary Gruber to know there are 3,400 words students must know if they are to be successful in taking the PSAT/SAT. Tell me, when do we do use "predilection," "jocular," "odium," "abase" and "aback," examples of the words on the list? The majority of these words are words that our children rarely hear or use. One of the many things that we are thankful to Superintendent Honig for is the fact that in California we no longer have to debate what a youngster must know. We have Model Curriculum Standards, K-12 and we don't have to debate content any longer. Now, the only question is, when should they learn the content? Are we really saying Special Education children

are supposed to learn the same content? Are you saying Chapter I, EIA children are supposed to learn the same content? Are we saying bilingual children are supposed to learn this? We are saying yes!!

The question now is not should they learn, but what do we do to assure they are learning. We, the SDE, just completed a study, "Here They Come, Ready or Not." Now we must move to the next step, which is, given this document, what is its implication for African-American children? And once delineated, what are the remedies? "Caught in the Middle," the effort that talks about our middle schools, was another major SDE undertaking. Again, we must move to the next step of delineating the implications as we look at that document as they affect African-American children and outline the remedies.

We completed a study awhile back that talked about "Paths Through our High Schools." It clearly shows that students of color are not in the a-f courses; it shows that disparity in time and content within high school math, science and English courses. We also know our categorical programs become different "whats" instead of different "hows" and the destination changes depending on the students instead of challenging the fact that the institution changed the "what." When we look at the curricular offerings for African-American students, we should not be surprised at the results we are getting.

This center, under Dr. Nobles' guidance, will begin to build bridges to equal access for African-American students. And, of course, as we look at each of our K-8 curriculum guides and then move to our model curriculum 9-12 guide, the question we must answer is, "What does this mean in our state for African-American children?" The reason I continue to try to find a way is that I cannot be successful in my role as Deputy Superintendent in charge of Specialized Programs if we do not have the road maps to guide our children through to successful destinations; that through quality staff development and in-service we take the data gathered and turn negatives into positives and positives into replicable models for training and dissemination throughout our state and nation. How do we look at the replication of a Dublin Elementary or a Crenshaw High School? And yes, I could go on and on and on pointing to positive models and practices.

Those of you who are in here have shown that we know how to make it happen. As the late Ron Edmonds said, "We can, whenever and wherever we choose, successfully teach all children whose schooling is of interest to us. We already know more than we need to do that. Whether or not we do it must finally depend on how we feel about the fact that we haven't so far."

The theme last year for Augustus Hawkins National Conference on Educating the Black Child was "It's Time to Call for the Question and Move the Agenda." Hopefully, today is the day where we have called the question for California, we have moved the agenda and we are now ready to take positive actions.

Thank you very much.

The Condition of African-American Education in California

LAWFORD L. GODDARD

It is an essentially difficult task to follow a speaker as dynamic as Dr. Thornton who laid out in clear detail what the Reform Movement is in California. What we will do is to give quickly a comprehensive overview of the state of African-American education in California. As you look in your packet you will see some of the statistics that relate to the achievement aspect and the equity issues concerning African-American issues. I won't go into these statistics in too much detail because, in the interest of time, we need to move the agenda along and deal with the more substantive problem of why we are here in terms of addressing the development of the center for cultural studies.

Essentially, then, in summary in addressing this issue of African-American education, we had asked the State Department to give us a comprehensive overview of this condition of African-American education. The first two pages detail the types of questions that we have asked, the type of information that we had requested. From the table, you can see the response that we obtained. Essentially, the most critical information that we need in order to obtain a comprehensive picture of education for African-American children in California is missing. Those data that relate, for example, to the placement of African-American children in GATE programs are unavailable. Similarly, the data around the placement of African-American children in Advanced Placement (AP) courses in the high school curriculum are also missing. It becomes apparent that the picture of what is happening to African-American children in the educational system in California is not clear. We do know that African-American children are failing; we do know that they are not succeeding at the level that is appropriate to their abilities. But in the absence of data, we do not have a clear handle on why this is happening, of the process that leads to this educational failure. It should be clear that it should be the mandate and one of the activities of the center to help us paint and clarify that picture by systematically collecting and analyzing data on the educational status of African-American children.

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Associate Director of Education and Training for the Institute for the Advanced Study of Black Family Life and Culture

Retention

In terms of the question of retention, we can talk about retention in terms of the attrition rate. If we take, for example, the 9th grade class in 1984-85 and look at what happened three years later in terms of the 12th grade class in 1987-88, the data indicate that 48 percent of all African-American students in the class of 1987 had dropped out of school without graduating. So we are talking about a 1 in 2 attrition rate. This is a tremendous burden that we, as African-American educators in particular and the state in general, have to bear. The second thing that we can see is that regardless of where the African-American children are, whether they are located in predominantly black schools, or predominantly white schools, they are dropping out at rates excessively higher than all other ethnic groups in those schools where they are located. So it is not just a question of the school environment or the question of concentrations of black students in a particular school. It is a question of the structure of the educational process that we have to deal with.

Academic Achievement

When we look at academic achievements on pages 55-57, you see that the African-American students are performing consistently below other students across all grade levels and across all subject levels. So it is not just a question that African-American students don't do math well; it's not a question that they don't read well. African-American students are failing or, more accurately, not performing to the standard in both math and in reading.

Access

Moving along further, when we go to the question of access, the achievement data bear directly in terms of our access to postsecondary education. In terms of access, for example, when you look at page 60, the data indicate that African-American students enroll in those college preparatory classes, the a-f University of California requirements[1] at a much lower level than other types of students; that African-American students are least likely to be enrolled in Advanced Placement (AP) classes; and that African-American students take college admission tests (e.g., SAT) at a much lower level than other students. In addition, those African-American students who do take the SAT, for example, score substantially lower than all other students. The outcome, then, of all of this is that African-American students are least likely to be eligible for admission at the college level. In addition, the African-American students are least likely to meet the University of California requirements, that is having a GPA of 3.3 or better. At the same time, we are also least likely to meet the requirements of the California State University system, having a GPA of 2.0. In fact, the data are showing that of the 1986 graduating class, only 10.8 percent of the African-American high school graduates were eligible to enter the CSU system. The corollary of this is that 89 percent of the African-American high school graduating class of 1986 were ineligible for admission to college. This is very critical for us to understand because the leadership of the 21st century is already in the school system. As the year 2000 approaches, if we do not prepare our children for the 21st century, we will fall further behind than where we are in the 20th century. So that it is a critical task that is confronting us as thinkers, as scholars, as educators. We have some serious work to do and it is expected for the balance of the day that we will devote our energies to attacking the singular problem of how we can improve access and equity for African-American school children.

Postsecondary

In terms of the postsecondary data, while we are falling behind in terms of the eligibility, we are also falling behind in terms of the enrollment and in terms of success. The data from the CSU system indicate that of the graduating high school class of 1983, only 6.9 percent of the new freshmen admitted to the CSU system in 1984 were African-American. So that even though a small pool is eligible, even a smaller proportion goes to enter college. In addition to that, the achievement within the college system is even more depressing. Thus, in terms of looking at the graduation rates of African-American students in CSU, for example, only 17.5 percent of the regular admits, and 7 percent of those African-Americans who were admitted as part of the special admission process of the 1978 freshman class, are expected to graduate five years later. So that as a small proportion of African-American students gets in to college, an even smaller proportion makes it to the end. Thus, the funneling process becomes even greater at the higher level of education. As we look at college enrollment, we see that over the years college enrollment of African-American students has declined substantially. Within the UC system, the proportion of African-American students who were enrolled remained constant at 4.2 percent over the ten-year period 1976-85. Within the CSU system, the proportion of African-American students enrolled declined from 6.8 percent to 5.8 percent in that same ten-year period. Within the community college system, the ratio fell from 9 percent in 1976 to 8 percent in 1985. Tied in with that also we see a decline in the graduation rate. In the 1975-76 period the graduation rate in the CSU system

[1]In order to be eligible for admission to the UC system, the student must graduate with a GPA of 3.3 or better and have taken the following courses: 4 years of English, 3 years of Math, 2 years of laboratory science, 1 year each of U.S. and world history, 2 years of a foreign language and 3 years of PE.

Lawford L. Goddard *— Associate Director of Education and Training for the Institute for the Advanced Study of Black Family Life and Culture*

was 5 percent; African-American students represented 5 percent of the graduating class in 1975-76. Ten years later African-American students account for only 4.2 percent of the graduating class from the CSU system. This makes the whole problem of site leadership even greater and as we look at the faculty status in 1985 we see that of the tenured faculty in the UC system only 1.7 percent were African-American. Within the CSU system, 2.4 percent of the tenured faculty were African-American, and within the community college system, only 5.3 percent of the tenured faculty were African-American. So we have a serious problem confronting us, and the serious problem that we have to face is how do we transform this process and make it a meaningful and manageable process which would allow for the full educational achievement of African-American students.

In conclusion, I would like to quote an African proverb. The African proverb says, "Knowledge is like a garden. It cannot be harvested unless it is cultivated." The task that we are confronted with here today is to provide the framework within which we would allow for the cultivation of the minds of African-American children in a manner that is consistent with their cultural orientation, and that in providing that framework for the cultivation of the minds of African-American children, we would open up access to higher education and equity within the educational process, and that in opening up equity and developing access to quality education, we would develop a posture of educational achievement and excellence for African-American students in the 21st century.

need to go very quickly because we want to stay on time, and I must do something that is important in response to this call for applied culture.

I hope you approve of what it is.

It has become my custom to begin every formal presentation with a ritual because that is part of one key in understanding a people's culture.

Wade W. Nobles
Professor of Black Studies
San Francisco State University

Ritualistic Preface:

"In the presence of my elders and with their permission to speak (teach).
I will assume a posture of reverence and respect while I give praise and credit to the source of all knowledge and all things, and I do that by saying out loud that

The Almighty
who is sometimes called Amun
  who is sometimes called Ptah
who is sometimes called Jehovah
  who is sometimes called Obatula
  who is sometimes called The Christ
who is sometimes called Shango
  who is sometimes called Allah
who is sometimes called Olutameri
  who is sometimes called Atum

That **Almighty God, Amun, Ptah Ra**, although hidden is the source of all knowledge, all power, all truth, all wisdom and all energy.

And I pray that in what I say, **Amun-Tehuti** will be satisfied."

You see, the notion of "applied culture" is interesting because what we do every day is cultural and sometimes we think that the practices or customs or behavioral preferences which characterize how we operate everyday are not cultural. This is in part because of our training and education. In fact, all of our training and education are bound by what we call customs or professional conventions, which are nothing more than cultural rituals. We seldom realize that culture is to humans as water is to the fish. Culture is the environmental milieu in which humans operate. Culture is like our water, and like "the fish out of water," some humans can be out of their culture and thereby act inappropriately or fail to thrive. In a similar analogy, culture is like the electricity that illuminates the light bulb. We can only "know" or "understand" the electricity by what it does. In regards to the philosophy of science, culture is likened to the theory that guides and explains the practice or behavior we are interested in.

In short, my remarks will be guided by the recognition that theory drives practice and practice validates theory, then culture must be related to all human practices. Accordingly, if we are going to have a practice of education that's appropriate for African-American children, then it should be clear that we need to understand the theory that's going to guide that practice. It is my opinion that culture, or at least a proper understanding of culture, is the engine (i.e., the theory) that drives the practice of education.

I. The Problem vs. the Legacy

The problems that Dr. Goddard has laid out are ones that we, as educators, already really know. However, it is important to have that documentation out in front of our eyes. The educational problems experienced by Black children have been viewed in American society by various sectors/aspects. The business community has acknowledged it. The religious community has acknowledged it. The academic community has acknowledged it. The fraternities and sororities have all

acknowledged the educational problems of African-American children. But what we have not done, in my estimation, is really spend the time orchestrating and crafting the theoretical direction for bringing all those various components together to solve this problem.

In spite of some stellar exceptions that we can talk about (and we do have some stellar exceptions that have shown that we can work and educate our children. However, in the interest of time, I am not going to list any of them in my remarks), the overall reality, as Dr. Goddard has mentioned, is that African-American children are not experiencing academic success. That is the bottom line. I do not want to spend a lot of time talking about an item or a single program or the few African-American children who are experiencing success. The proposition that I am interested in is how do we make the overall educational system successful in relation to our children. When scientists and practitioners look at the educational failure of African-American children, our training directs us to come up with some causal explanations, and, failing at that, we resort to correlational analyses and try to say that that means something. Historically, the overwhelming explanation has been that the reason for the educational failure of our children can be found in the children themselves, as Dr. Thornton mentioned. A few observers[1] have even suggested that the academic failure of African-American children can be found in the school system itself.

It is untenable, however, to suggest that the problem of Black education is found in Black children. Such a position forces us to accept or consider as correct the age-old bug-a-boo about the genetic predisposition or environmental conditions (i.e., Black kids can't learn because of their genes or the poor communities from which they come) being the source of Black educational failure. The fact of the matter is that we have to be (and I want to charge you with this), brave enough, and I use that word intentionally, we have to be brave enough to consider that there is something wrong with the educational system and that the system itself needs to be changed. If, therefore, there is something that we are going to focus on, it should be how do we correct and strengthen the educational system?

What is the something that would or needs to be changed in order to create a better education experience for African-American children in total? To restate that, what is the key to maximizing the educational potential and outcomes of African-American children? To put this in the context of this proposed CACSEA, the question becomes, "What are the cultural keys to maximizing educational practice with African-American children from K-16 from the time they enter to the time they leave?"

I am proposing that culture is the something. Culture is the key and I will try to spend most of my remaining remarks talking about culture and giving a slightly different conceptualization of what I mean by culture.

II. An Explanation of the Technical Specifications of Culture

In regards to education, culture is not simply a compilation of ethnic heroes and holidays. Culture is also not simply an awareness of other people's music and dance. Oftentimes educators, unfortunately, see culture as the ingredient which "enriches" their standard educational presentation. Accordingly, we say, well, if we are going to have culture, let us figure out how we can throw in a few "Malcolm X's," a few "Martin Luther King's." We should, for instance, understand not only that it is true that Black people have "fish parties" on Fridays, but that there are socio-political reasons for these quaint practices. We think as if culture

[1]What happens in reality is that educators have an interesting way of avoiding looking at the system and simply say that any failure must be the children or the families and/or communities from which they come.

in education means that all we have to do is make people culturally sensitive to the fact that Black folks like to dance or that Black folks like music or that brothers do have those big beep boxes or that music and dance are essential parts of the cultural aesthetic of Black folks. As educators, we should not throw in heroes and holidays as if we were seasoning food rather than managing the educational experience of culturally distinct children. Once this understanding is accomplished, we think we have satisfied the question of culture. When we do this, we fool ourselves into believing that we have addressed the question of culture in terms of educational practice or experience.

Given this approach, I hope you can see that, up to now, educators and scholars have used culture as a "feature" or "component" or an "aspect" of the human experience just like history or geometry. If they can't make it an add-on feature of the "classroom drama," then they embrace a framework or set of assumptions that argue that to put African-American culture into the educational equation is wrong. In this regard, it is believed that if anything, African-American culture needs to be replaced and educators, accordingly, spend a lot of educational energy trying to figure out how to replace or nullify the influences of African-American culture. In the behavioral sciences literature, this is referred to as the assumption of "cultural deviancy." Guided by the cultural deviancy belief, many educators assume that there is something "bad" about Black folks culture and therefore we have to change or replace it.

As another erroneous expression of the same notion, many educators have also implicitly argued that the culture of Black people was weak or lacking something in terms of the educational enterprise. Therefore, it (the culture) needs to strengthen. The strengthening of culture in education is reflected by the strategy of sprinkle in the heroes, role models and dance. The argument here is that there is really a "cultural deficit" and all we, as educators, have to do is to strengthen the deficit. There is also a third approach in education that says culture is essentially "whimsical." In this regard, it is believed that African-American culture is really irrelevant to the educational process. Accordingly, educators simply disregard culture because it has no place in the business of educating children. Culture does not enter into the equation. Hence, we become acultural in the issue of education. Parenthetically, we could point out that we, as African-American educators, practitioners, administrators, have a unique and peculiar relationship with culture. It is almost a dilemma. In many respects our own professional success was contingent upon us putting the cultural integrities that we know in a box marked personal and private, and once we become successful (i.e., made it through the system), it becomes very difficult to bring it out and talk about using it to educate Black children. That is our personal dilemma, and I hope that we struggle with that at some point, because we can never approach and appreciate the real value of African-American culture when our own professional success has required that we deny the value of our culture. If we do not solve the dilemma, then what we do later on is always going to be tainted. I needed to put that in a little parenthetical note as a way to help us be honest.

Unfortunately, when culture enters the educational debate, it often becomes cast with the issue of access. The question then becomes, "Can we use cultural differences of people to inspire or to create a better method for accessing children into the core curriculum. Do we see cultural differences as inhibiting access or do we see cultural awareness as increasing access?" The fact of the matter is that when we look at the notion of culture and raise the question of accessing children to a core curriculum, we should be very clear that the core curriculum itself is cultural, and that the methodology that we utilize in teaching the core curriculum is also cultural. In fact, if we understand the issue of culture, we should see that it is not a "social product" (i.e., something we can add on to what we are doing) and that it (culture) is really the total human process. As the everything of human

reality, culture in education becomes how do we use the "spirit and the energy" of a people in order to educate that people. But the spirit and energy concepts are hard because we, as educators, are not taught to understand about spirit and energy as pedagogical concepts and/or processes. We see, at best, that culture is the fact that "blood" puts his hand in his pocket and leans or put his arms together and we think he is mad. That's not really the core culture. The core culture is the spirit and energy of a people.

When we honestly look at our history as African people regarding culture, what we, in fact, see is that culture has always been the hidden key to our educational excellence as well as our accomplishments in civilization. I can simply refer back to literally the beginning of time and look at the contributions of African people. History teaches us that from the beginning of time (approximately 6,000 years ago), during the first six dynasties of ancient Egypt, what is called the pyramid age, that culture was the hidden ingredient that allowed African people, our ancestors, to build permanent material structures and spiritual (social) systems that today everybody looks to and marvels in disbelief. Many don't even want to admit that Black men and women created the pyramids by utilizing our culture to stimulate educational excellence. I can also talk about the accomplishments of the 18th, 20th and 25th dynasty or look at the kingdoms of Ghana, Mali, Songhai and recognize that the greatness of these moments were linked to cultural realities. The Moorish conquest of the Iberian Peninsula, which ultimately led to Christopher Columbus getting an "endowment" to find the trade routes to the East, but instead he found the new world, was also driven by our culture. The standard core history curriculum has, for instance, misled us about the true fact that the Moorish conquest was a Black cultural experience that was tied to educational excellence. These were times when our cultural truths were orchestrated in the service of excellence. Culture was (is) the key to our contribution to world civilization. The founding of Tuskegee, Hampton, Howard, Morehouse, Spelman, Talladega, Morris Brown, Florida A&M, Clark-Atlanta University, etc., with all their inabilities and all their dependencies on various kinds of structures, continue to educate our children to excellence utilizing our culture. We need to look at this not to say that "oh, Black folks did something good," but to learn from what are the hidden ingredients. It is not enough to say simply, well we got great African Kings and Queens. I don't want to hear about holidays and heroes. I want to understand the culture.

What then is culture? Culture is that which represents a vast structure of behaviors, ideas, attitudes, values, habits, beliefs, customs, languages, ceremonies, practices peculiar to a particular group of people which provide them with a general design for living and patterns for interpreting their reality. It is that general design for living and patterns for interpreting realities that we must codify in order to implement this, to apply it to the educational process so that we can maximize the education of our children.

III. The Question of Culturally Consistent Educational Praxis

What that means to me in my thinking[2] is that there is something called "culturally consistent educational praxis" and that we, African-American educators and practitioners, must struggle with, must clarify, must sharpen, must understand culturally consistent educational practice as we approach this question of turning around the educational failure of our children. Culturally consistent educational practice is simply a systematic process of developing and stimulating the

[2]As a footnote, I need to say very quickly that this is not my thinking. Half of the folks in this audience are folks that I have been working with over the years. I am just reflecting what you all have taught me in terms of these things and hope I am doing a good job of reflecting your genius.

knowledge, skill, ability, attitude and character necessary for the student to undertake socially defined goal-oriented and culturally meaningful activities designed to do a specific thing. The specific thing, I think, is what's happened to our children's heads. Culturally consistent educational practice is designed to allow them to (1) achieve mastery of all aspects of human functions; (2) to reproduce themselves in the objective world; and (3) to make explicit their personality. What is the personality of African people? What does it mean to be an African woman, an African man? What is the personality type called Hapshepsut? What is the personality type called Imhotep? We need to know these so that we can begin to talk about looking and learning from them. We need to know them, so that we can use the systems which created African genius and excellence as our prototype and marker or criterion for educating Black children. Finally, and fourthly, is the fact that culturally consistent educational practice allows us in the education of our children to validate themselves and their kind in their own time. It seems to me that there is a way to look at education praxis that is different from simply adding on some holidays, sprinkling in a moment when Black children maybe can dance in the gym and call that cultural enrichment.

The cultural keys to African-American educational excellence are many and we suggest some in your symposium information folders so that you may look at and consider them. I think that as an initial starting point, our culture and cultural keys can guide us in terms of directing us toward this question of excellence and toward what Mr. Honig talked about as the "right philosophy." Almost like "The Right Stuff." The right philosophy. The right philosophy, seems to me, has to be tied to not only the six things that you see in your folder in terms of what may be keys to Black education excellence, the right philosophy must also be tied to the recognition that in a modern multi-cultural society, educators should be clear that we need to have a core curriculum that everybody has to know (by this I hope we mean that which we need to make sure that all aspects of society are literate in terms of the same thing), while allowing for the different cultural integrities in the achievement of education. In effect, we need to work toward a monoliterate society by utilizing multi-cultural processes and methods. So as we approach Asian, African, European, and Indio (Mexican) children, we use their cultural realities (i.e., images, energy and spirit) to determine as well as to guarantee that they receive the core body of knowledge that is necessary.

IV. The Aim of the Center for Applied Cultural Studies and Educational Achievement

There are many experiments that we are engaging in that we will be bringing together in terms of the CACSEA. Essentially, it is proposed that a "Center for Applied Cultural Studies and Educational Achievement" be developed as a University-based educational research, development and training center which is devoted to the identification, explication and application of culturally consistent educational pedagogy and praxis relative to African (Black) American educational excellence. The fundamental and primary mission of the "Center for Applied Cultural Studies and Educational Achievement" will be to systematically and continually: (1) study the generic problems and issues which impact on the educational success of African-American students; (2) determine the cultural and systemic requisites necessary for the effective education of African-American students; (3) engage in an ongoing identification, evaluation and replication of applied culturally consistent educational techniques, methods, practices and programs relative to African-American educational excellence; (4) develop authentic and/or innovative strategies, methods and techniques of effective, culturally consistent educational applications; and (5) design and implement a

Assemblywoman Teresa P. Hughes

procedure and/or process for the institutionalization of proven culturally consistent educational praxis at every level and aspect of the African-American educational experience.

It seems to me that, and I hope that in my brief remarks that there is no need to raise the question why we are proposing this center, it is tied into many things that we are already doing. It is tied into many things that the Department of Education is developing. It is tied to the National Blueprint for Action. It is tied into many of the individual programs that you are all now administering. But we need clearly a place to do the original authentic work, research, development.

We need a place where we can undertake the evaluation, validation, application and implementation of our culture in the education system.

A further and final rationale for the needs of the CACSEA is found in one brief statement that I think captures my remarks and the importance of this project in a strange way. It begins and I quote,

> *We have chosen what is common, established, almost proverbial, what has become indisputably classic, what in brief every child in the land ought to know because it is good and other people know it. The educational worth of such materials calls for no defense in an age when the need for socializing and unifying our people it is keenly felt that the value of a common stock of knowledge, a common set of ideals is obvious. A people is best unified by being taught in childhood the best things in the intellectual and moral heritage. Our own heritage is like our ancestors, Hebrew, Greeks, Roma, English, French, Teutonic elements all blended in our cultural past.*[3] We draw freely from all of these. Introduction to the best of this is one of the ways of making good citizens.

Does the core curriculum or the educational practice implied by this profound statement include African-American people? If it does not, then it is not an application of our culture in the service of educational excellence. We all know that that was a quote taken from "Everyday Classics" by Thorndike and Baker which is given in part by Hersch as justification for his notion of "cultural literacy." It in effect represents somebody's "bible" on what to do with educating children. Does it represent the best for African-American children? If your answer is no and that you believe that that kind of thinking does not include African-American children, then consider the possibility that we in this room can begin a process or an educational movement wherein California educators can unashamedly, unapologetically engage in a program of activity that systematically and methodically and passionately examine, develop and implement solutions to the education crisis of African-American children in our African-American communities with African-American cultural precepts and practices.

My final point is that, given the predicted demographic shifts in California's population (the new majority) and the current re-alignment of global relations, we as educators, must see that in order for America to be totally democratic, everyone should be able to be who they are (African, Asian, Mexican, European, etc.) while fully participating in and benefiting from American education and society.

That is your charge and, with your help, we think that the work of the Center for Applied Cultural Studies and Educational Achievement will be critical to California's educational future and America's democracy.

[3]The underscoring is the author's.

SUMMARY OF PLANNING TEAM REPORTS

Summary of Planning Team Reports

JEFFREY STETSON

Each planning team was provided a specific framework that was designed to facilitate discussion. In many instances, the frameworks were so detailed and comprehensive that they simply needed to be refined and/or modified within the context of an action agenda.

An initial reading of each of the enclosed reports will suggest certain obvious assumptions, needs, and strategies. First, and most importantly, is the need to believe in the fundamental talent, capability, creativity, and intelligence of Afro-American children. Second, there is a need to challenge the educational approach and process utilized which stifles or ignores that creativity and intelligence. And, third, the research that will occur as a result of the center must address and correct the historical misdiagnosis which has helped to shape pedagogical approaches that undermine effective, meaningful, and culturally enriching educational opportunities for African-American children.

The five planning teams were assigned topics critical to the establishment of the center. Planning Team #1 was charged with the responsibility to determine the "Mandate and Mission" of the center and those strategies necessary to achieve educational excellence. The group reviewed generic problems and issues which impact upon the educational success of African-American students and identified those constituent groups that could assist the center in implementing its goals and objectives.

Planning Team #2 was charged with the responsibility of identifying "Short- and Long-Term Goals and Objectives." The group addressed the need to develop strategies that extend beyond the schools that would include those organizations, agencies, and community groups vital to the establishment of a successful support system. The group identified the need to establish an advisory board to guide the center and, in particular, to create a public information campaign that would adequately and accurately promote the center's goals and achievements.

Planning Team #3 was responsible for determining and evaluating the appropriate "Organizational Structure" and its relationship to the center. Of particular importance was the need to acquire independent funding: identify the role and nature to be assumed by individuals and organizations supportive of the center; develop the systems necessary to achieve the expressed goals of the center; and develop the level of its independence from existing political and educational bureaucracies.

Planning Team #4 was responsible for determining "Immediate and Long-Term Support and Funding" and, as such, identified a number of groups, organizations and foundations, as well as state and federal agencies, likely to be supportive of the center's efforts.

Planning Team #5 reviewed issues related to "Outcome, Institutionalization, and Critical Applications." As can be expected, the recommendations from this group were comprehensive in nature and touched upon many of the recommendations made by the other planning teams. In particular, the need for research, information dissemination, community involvement, and external support were all addressed.

The specific recommendations contained in the following summaries are often interrelated and, in some instances, interdependent. It is clear in reviewing the scope of the recommendations made that the need exists to have numerous meetings in the future to appropriately modify and prioritize many of the concerns expressed at the conference. It is also clear that there must be a major commitment to the overall mission and philosophy of the center and the realization that it will require significant resources and a substantial investment of personal time and professional dedication.

D. PHILLIP McGEE

As a university-based educational research, development and training center, the Center for Applied Cultural Studies and Educational Achievement's mandate and permanent mission shall be to identify, research, explicate and/or design and develop culturally consistent educational pedagogy and praxis applications, materials, procedures and programs relative to African-American educational excellence.

Mission: The Center for Applied Cultural Studies and Educational Achievement will systematically and continually

1. identify and/or determine the cultural and systemic requisites necessary for the effective education of African-American students;
2. study the generic problems and issues which impact on the educational success of African-American students;
3. engage in an ongoing identification, evaluation and replication of applied culturally consistent educational techniques, methods, practices and programs relative to African-American educational excellence;
4. develop authentic and/or innovative strategies, methods and techniques of effective culturally consistent educational applications; and
5. design and implement a procedure and/or process for the institutionalization of proven culturally consistent educational praxis at every level and aspect of the African-American educational experience.

I. Planning Group's Response to Initial Charge

The planning group came together, had "go-around" introductions, identified their institutional affiliations and proceeded with a round table discussion of the task at hand. The facilitator presented his interpretation of the group's charge, and group dialogue centered around the charge.

The initial and major response to the charge was the recognition of the need to determine whether the mission statement was too exclusive, too narrow, too inclusive or too broad. Further, extensive questions and discussion centered around whether any critical elements of concerns were precluded in the mandate and mission statement. The delineation of specific goals and objectives constituted a major concern. Further, the participants expressed the need for clarity relative to the identification of the target audience(s); operational definitions of concepts and terms (e.g., effective education, culturally consistent); identification of long- and short-term goals and objectives; greater specificity of global terms; to whom the researched materials are to be distributed; utilization and application of training materials; kind and degree of technical assistance; and the identification of a process to particularize "boiler plate" concepts.

II. Highlights of the Issues Discussed

A substantial portion of discussion centered around perceived or anticipated identification of dependent variables and of independent variables. Issues germane to the family and the community relative to structure, configuration, internal dynamics, horizontal and vertical relationships, positive and negative interactions, as well as faculty issues for K-12 teachers and administrators, also dominated the discussion.

These issues and their relationship to academic achievement stimulated questions regarding the delineation of critical factors that effect family life, culture and impact upon academic achievement. Further, a consideration of those issues prompted

the discussants to suggest that we more closely scrutinize and examine the interactional dynamics that impact upon parents, the community, the school, the faculty and student cohorts within the academic/classroom environment.

The discussants unanimously agreed upon the fact that a specific action plan should emanate from the mandate and mission statements. It was felt that concrete recommendations could not be provided until operational definitions of terms, dependent-independent variable relationships, techniques, methodologies, and strategies were discerned and delineated.

III. Major Recommendations

The Planning Group made the following recommendations:

- Operationally define the five components of the mission statement so that specific goals and objectives, as well as specific outcome statements and timeframes, are identified.
- Operationally define, establish and validate the working concept of effective education for African-American students.
- Discern, delineate, define and identify generic problems that hinder the effective education of African-American students within the context of positive (wholesome) or negative (hostile) environment.
- Discern and delineate effective educational techniques, methodologies, practices and programs that have consistently resulted in educational excellence for African-Americans.
- Operationally define the components that create a culturally consistent education.
- Create and implement a concrete plan of action that contains within it an empirical approach to achieving the stated goals and objectives; that will create an effective methodology for accurate specification of dependent and independent variables; and that will produce outcomes that can be measured and replicated.
- Create a system of distribution and dissemination that reaches all educational levels, and that inculcates for the user, training and technical assistance.

IV. Suggestions for Implementation and Future Work/Involvement

Planning Group #1 strongly recommends that "brainstorming" sessions be convened to provide clarity and specificity to the delineation of operational definitions of "working" concepts and variables. The group further advocated that the project be divided into several phases with scheduled internal timelines for project deliverables.

The future work that is involved is extensive; however, the purpose of the project is to conduct empirical research that is valid, methodologically sound and replicable. Thus, it was felt that these recommendations were in keeping with the intent of the research objectives.

Planning Team #1 *Dr. Phillip McGee, Dean, School of Ethnic Studies, San Francisco State University*
Participants: James Bell, Gordon Berry, Costello Brown, John Colen, June Cooper, Olita Harris, Juliette Henry, George Jeffers, Horace Judson, Charles McKinney, Louis Murdock, Jim Robinson, Pamela Spratlen, Helen Stewart, Hortense Thornton, Leona Williams, Adrian Woodfork

E R I C V. G R A V E N B E R G

Background

The short-term organizational goals as outlined in the materials provided by symposium convenors provided an excellent framework for discussion and catalyst for conceptualizing and developing short- and long-term goals.

After considerable discussion about the nature and focus of the institute, Planning Team #2 decided to refine many of the stated goals and objectives and couch them in a strategic format.

Planning Group's Response to the Initial Charge

Preamble

- State of California has the educational responsibility and fiscal obligation to develop the Center for Applied Cultural Studies and Educational Achievement without sacrificing funding of existing equity programs. Further, the California State University and the State Department of Education in particular should strive to identify and allocate adequate resources to the center for the next three to five years.

- The center should be autonomous from existing educational institutions, but work cooperatively with them in the exploration, development and initiation of policies, programs and approaches for the effective educational enhancement and development of African-Americans. To that end, we believe that the center must begin to cultivate an African-American educational ideology which includes identifying and institutionalizing effective pedagogical approaches for African-Americans. In addition, the center must have the total support of all African-Americans of California. It is important, therefore, that the center include a strong public information dissemination campaign.

Goal

The goal of the Center for Applied Cultural Studies and Educational Achievement is to ensure that African-American students receive quality education.

Highlights of the Issues Discussed

Developmental Focus of the Center

- Develop a credible research agenda based upon African-American educational ideology. It is vitally important that the center move away from utilizing the "cultural deficit" model and establish new educational paradigms for interpreting reality for African-Americans. In this regard, it is critical that this research agenda focus on systems and external forces outside of education which impact on the way that African-American students view themselves (the media, prison system, the business sector).

- Identify, codify and promulgate a compendium of effective educational approaches, particularly those which utilize African-American culture, as it relates to self-esteem and educational achievement. Additionally, the center must begin to define good teaching approaches for African-American students, devise a plan for the recruitment and training of quality African-American teachers, discern and disseminate ways of teaching African-American students English from a cultural, linguistic perspective. With respect to the latter, an analysis of current bilingual programs must be assessed in relation to language acquisition and skill development for African-American students. Finally, but most importantly, the center must focus its research on curricular improvements and ascertain methods by which the contributions of African-Americans are incorporated into the curriculum.

- Because education of African-Americans is multi-faceted, any approach must extend beyond the schools to include business and industry, housing and employment. To that end, the center must establish linkages to influence public policy. For example, it is especially vital that churches begin to play a more prominent role in the development of: 1) values clarification, 2) organizing black parents with existing successful models so as to bring parents back into the process.
- Finally, the center should, on an ongoing basis, monitor and evaluate school efforts to ensure accountability. Equally important, the center should recognize or provide incentives for schools or agencies who utilize the applied cultural variables.

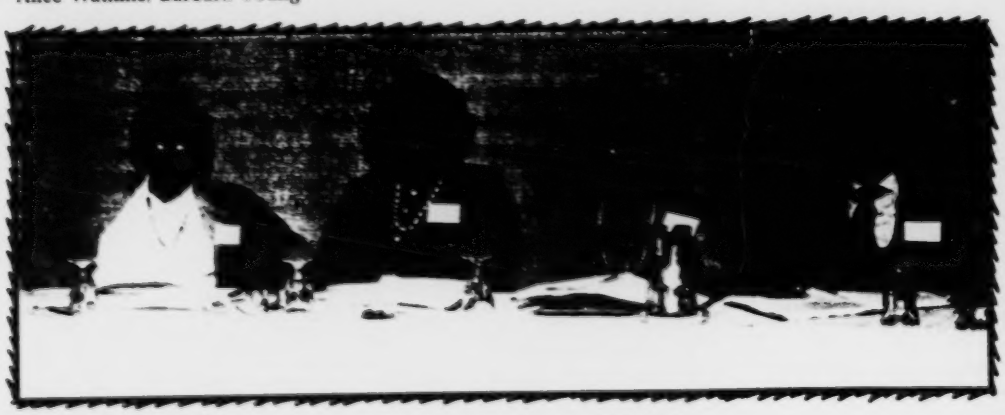
Recommendations

Establish an advisory board to guide the center. The center's advisory board should be comprised of the individuals who participated in the Planning Symposium so as to ensure continuity, and students, parents and community members.

Suggestions for Implementation and Future Work/Involvement

- Create a Fellows of the Institute, whereby participants in the Planning Symposium can be given specific tasks as determined by the center. Fellows could meet on a quarterly basis to sustain the efforts of the center; they could also assist in the planning, training and research. This would provide an important network on a state, regional, national level, so as to create a cohesive flow of information, and promote an African-American intelligentsia.
- Create a public information campaign to promote an "African-American" Educational Agenda.
- Recognize and replicate successful models. Not all educational efforts for African-Americans need to be viewed as remedial (Young Black Scholars, "Hawk" project, Saturday Academy).
- Utilize the cultural arts as a mechanism to convey educational achievement and cultural pride.

Planning Team #2
Facilitator: Mr. Eric V. Gravenberg, Director, Undergraduate Admissions, University of California, Riverside
Participants: Jewell Boutee, Peter Dual, Thelma Duncan, David Greene, Jacqueline Jacobs, Joe Lee, Alfred Moore, Carolyn Murray, Jessellyn Saffold, Otis Scott, Owens Smith, Floraline Stevens, Arthurlene Towner, Alice Watkins, Barbara Young



Planning Team #2: *Discussing the Short- and Long-Term Goals and Objectives.*

JOYCE KING

I. Planning Group's Response to Initial Charge

The team's general response to the initial charge focused on a number of questions related to the establishment of the center as a system for influencing access to education and its mission, which might include changing the types of education provided to black students and others, including teachers. Questions voiced included: How can the center's activities focus on and "connect with" the problem? What kinds of research are needed? How will this center be institutionalized? Can it provide support for "us" in the system? There was agreement that we need to think in terms of system impact and developing supplemental education strategies.

The group felt that the initial charge to focus on structure(s) and relationships includes linkages, "intersegmental" and organizational relationships which also have to do with institutionalization and accountability. Two aspects of accountability were discussed: (1) having some institutional impact, e.g., on teacher certification and input in the CSU system tenure process; and (2) the accountability of the center to its mission, given the possibility of its being located within the institution it is supposed to change. Accountability was also related to the source of funding and governance structures. There was some reluctance to separate these aspects of the center's development and functioning from issues of structure and organizational relationships. In addition, the team stressed that the focus of the center should be local, national and global.

II. Highlights of Issues Discussed

A. *The Focus* of the discussion was on the center's mission, as well as its structure, in terms of these aspects: (1) the people involved, including those served or affected; (2) the center's programs, "divisions" and activities; and (3) the definition of the "problem," including education outcomes, system factors and human development in cross-cultural contexts. Various outcomes are implied in the scope and way the problem gets defined in the center's mission. For example, parent empowerment was a suggested outcome; job or school-related effects might be other outcomes.

B. *The Center Concept or Mission:* Although the team recognized that another group was developing the mission statement, this topic was discussed as well. For example, it was stated that the location of the center would affect its mission. Even if it were located at SF State, its missions could be expanded to include community "field sites." A legal aspect of the center's mission might include policy analysis and a focus on equity and legislation.

C. *Structure(s):* The structure(s) of the center would address Pre-K through postsecondary educational needs and issues. The planning team proposed specific divisions or structures related to various purposes of the center. These are listed below in the next section.

D. *Organizational Relationships:* The planning team generated a list of specific groups, organizations and segments of the education system for organizational affiliation, support and networking. These are included in the next section.

E. *Issues:* Accountability was an important issue, both from the perspective of how the center will be held accountable to a "black" agenda and how the center can help to hold the education system accountable for what is happening to black people in the various levels of the school system. One participant warned that the existence of the center should not become an

excuse for failure of the education system to educate black children. There was also some discussion of whether "change" can come from outside the system (clout and accountability issues) and whether being located inside the system will compromise the integrity of the system (accountability and legitimacy issues).

III. Major Recommendations of the Planning Group

A. *Structure(s):* The discussion of structure included both the center's "divisions," e.g., the internal structure, and its external structure or formal linkages with other organizations. The internal structure of the center might be related to a 3-pronged organizational approach: (1) Pre-K through grade 12; (2) community colleges; and (3) higher education. These internal structures or divisions were proposed:

1. Training, development and technical assistance
2. Research and testing
3. Legal (includes legislation and policy analysis)
4. Intersegmental relations and articulation, Pre-K — IHE
5. Media resources, clearinghouse and dissemination
6. Library and archives
7. Research and publications
8. International relations (includes service and research)
9. Theory/practice articulation, e.g., "think tank"
10. Funds/development
11. Human resources development (technical assistance, consultations)
12. A "fellows" program for junior and senior scholars/interns

B. *Organizational Relationships:* The discussion of internal and external structures also addressed governance issues, which were seen as related to financing and the center's mission. Questions included: Will the center have an "advisory board"? Will there be a "governing board"? The answers depend on funding sources and the center's intent. Does the center need a support network from the CSU system, private colleges, teachers (practitioners) and school districts (black school board members) to establish both its legitimacy and its clout? It was suggested that careful thought be given to the *criteria* for involvement of individuals selected for such a role.

Specific organizations suggested for establishing formal relationships with the center included:

1. California School Leadership Academy (county offices)
2. CA Teachers Association; Association for Curriculum Development and Supervision (ASCD)
3. Commission on Teacher Credentialing (CTC)
4. Curriculum Development and Supplemental Materials Development Commission (CDSM)
5. State Staff Development Initiatives (e.g., California Reading Initiative, etc.)
6. State Curriculum/Staff Develop Projects (e.g., California Math Project, Science Project, California Literature Project, Summer Inservice Program)
7. CSU Tenure System
8. California School Boards Association (CSBA)
9. California Postsecondary Education Commission (CPEC)
10. Black Political Caucus

Planning Team #3: *Discussing the Organizational Structure(s) and Relationships at the Center.*

IV. Suggestions for Implementation and Future Work/Involvement

1. Establish broader contacts (e.g., with black superintendents and school board members).
2. Develop a Master Plan (review state Master Plan).
3. Involve practitioners in planning.
4. Provide Planning Team with a comprehensive report.

Conclusion

As I reflected on the Planning Symposium, several additional issues came to mind. Both Bill Honig and Shirley Thornton placed significant emphasis in their remarks on Honig's "curriculum reform movement" in California. I've heard Honig express his philosophy for this "reform" in other settings as well. He says, "We won't change *what* we teach, the problem *now* is to teach it to different cultural groups." There is a perception that the curriculum has been modified and sufficiently improved so that it offers the "best" for "all students." This is a variation on the "Core Curriculum" promoted by former Secretary of Education, William Bennett, and other conservative educators.

The center's mission and program of work needs to be clarified in relation to this assumption. I believe the center could contribute to some significant changes in the *content* of what is to be taught as well as to the *way* education is delivered to particular populations of students, namely African-Americans. This issue needs to be clarified in a practical way that effectively responds to Honig's assumption that the "reforms" in California that Honig and the State Department of Education have implemented adequately define what needs to be taught.

Lastly, what will be the relationship of CACSEA to the Institute for the Advanced Study of Black Family Life and Culture?

Planning Team #3
Facilitator: Dr. Joyce King, Director of Teacher Training, Santa Clara University
Participants: Bettye Allums, Audrey Anderson, Larry Aubry, Bernice Bass de Martinez, John Browne, Roger Dash, Wilfred Easter, Brenda Harris, Laura Head, Mack Johnson, Terry Jones, Robert Mikel, Alfonso Ratcliffe, Sidney Ribeau, Dorothy Smith, George Taylor, Ron Temple, Linda Barton White

G E O R G E D. K I N G

The first part of the small group session focused on several key aspects gleaned from the morning plenary session. A brief discussion centered around the topic of education and the African-American child. The consensus was that the group simply did not know enough about what was going on in this area to determine how the proposed center could fit within the "new" initiatives aimed at the development of appropriate pedagogical and philosophical structures. There was unanimous consent that the group needed a better understanding of the nature and structure of the proposed "center" in order to address, in an intelligent way, the issue of funding. Furthermore, it soon became clear that the majority of the small group members did not possess the kind of fiscal and developmental expertise that would have enabled us to move in a logical, structured way to the issue at hand.

Mention was made of the fact that the planning group needed to determine whether or not the proposed center would include, among other things, a demonstration center. It was also brought to our attention that Cal State L.A. has designed a project entitled "Project 30" — a study to improve teacher education by working with schools to "apply" findings that, theoretically speaking, would enhance the chances of minority students becoming successful in their academic pursuits. This project, however, does not focus specifically on the African-American child.

Notice was made of the fact that the UC system has completed a literature review on the African-American child and a variety of studies around the same issue. They currently have a project that is looking at schools of education and community-based groups in terms of developing strategies and techniques for assisting minority students and parents to better prepare for college, especially the marginally ineligible.

There were also a number of critical issues that the group recommended that the planning committee consider prior to locking into any funding mechanism and/or source(s). Among them were:

a. The need to ensure unqualified commitment from the leadership;

b. The need to identify any other projects that may have similar concerns so that valuable time, energy, and money will not be duplicated;

c. The need for the development of a marketing strategy to assure that the center will be portrayed in the best possible light;

d. The need to articulate more clearly the mission, scope, and philosophy of the center and what are the possible implications that might flow from an effort of this nature;

e. The need to define the relationship between the center and the private sector (business and industry) — should they be brought in at the planning stage; if not, at what stage and at what level of participation?

f. The need to identify potential local, state, and national resources;

g. The need for the center to explain what it means by support. Is it merely financial?

The second phase of the group's discussion centered around issues that were more nearly related to our topic. There was a recognition that we needed to approach funding from both short- and long-term perspectives. Once again, our efforts were burdened by the fact that we did not have any development officer or institutional fundraiser types to assist us in understanding the nature of fundraising and approaching the problem in a logical, step-by-step process. Nevertheless, a number of valuable suggestions were made.

Potential funding sources recommended:

ARCO Foundation
Blue Shield/Blue Cross
Kaiser Permanente Foundation
Pacific Telesis
Business Roundtable
United Way (designated contribution)
Lottery Funds
Entertainment Industry
Insurance Brokers
Universities (discretionary monies)
Department of Education (Federal)
California Teachers Association
American Federation of Teachers
McArthur Foundation
Hewlett-Packard
California Speech and Hearing Association
African-American Psychological Association
African-American Professional Association
African-American Social and Beneficent Organizations
Chevron Foundation
San Francisco Foundation
State Department of Education
California State University
Black Women's Forum
National Alliance of Black School Educators

It was also recommended that those school districts having large percentages of African-American students form a consortium and set aside $10,000 — $15,000 per district to be paid to the center for materials and/or services. It was pointed out that Title 1 funds could appropriately be spent on these kinds of services — i.e., as long as the center provided technical assistance or appropriate materials for Title 1 students. Moreover, these monies could be allocated on a contractual basis, thereby providing the center with a stable funding base.

It was further suggested that the center could adopt a high minority district (like Compton) as a pilot to work with in fine-tuning and validating its new initiatives and approaches to educating African-American children. Such a relationship would also prove to be a valuable entity for attacting external funding. Any number of the foundations listed above would find a program of this nature an attractive one to support.

Finally, the group suggested that the center needed to establish a Finance and Development Resource board to seek out both public and private sources of funding. The board should be composed of a cross-section of people with development and financial experience and the necessary contacts and networks to assure that the center would be adequately funded each year.

Planning Team #4
Facilitator: Dr. George D. King, Principal Consultant, Assembly Office of Research
Participants: Aubrey Bonnett, Pat Benson Duldulao, Lloyd Ferguson, Richard Ford, Barbara George, Claudia Hampton, Noma LeMoine, Andrea Maxie, Yolanda Moses, George Perry, Hazel Scott

A N I T A D e F R A N T Z

The group numbered 16, and included several persons whose names were not on the list, but are included at the end of this report. Marilyn Solomon served as recorder, Anita De Frantz as facilitator/recorder.

We began our session by considering the following potential divisions of the CACSEA.

Clearinghouse
Provide information dissemination, public relations.

Computer Center
Provide training, programming, development.

Publication Division
Develop archives for African-American scholarly work. Provide mechanisms for publication of pertinent materials from African-American communities.

Research Division
Provide leadership and support for appropriate research, review of research and training in research methodology.

Finance and Planning
Include a CPA and a director of planning whose time would be committed to planning activity.

Community Development
Provide applied community development, utilizing members of African-American communities and their ideas.

International Division
Provide access and opportunity to include international scholars, artists, and teachers for and from California.

Intern Division
Provide in-service and pre-service training opportunities for teachers and learners from African-American communities. Provide specific opportunities to develop scholarship research skills and materials.

This was followed by discussion from each participant regarding the questions for group discussion. Participants who did not volunteer were specifically called upon. It should be stated that it was not really necessary to call for participation; sometimes persons were more ready for discussion of a different point than the one on which we were focusing.

Question 1 (Discussion will be followed by resolution)

It was felt that cooperation with CSU and CSU people was critical to maintaining integrity. Cultivate support! Have a liaison person on each campus.

Need a connection for K-12 people. Use telecommunication for dissemination of information.

Inside system linkage stated to be the strongest need. Funding should come from each CSU [campus] to support the center.

All groups need dissemination and support — theoretical and applied.

Question is how to articulate with CSU! (Failure to succeed would be the result of brainwashing of current faculty and staff!)

We need to develop strategies to change aspects of the system to our needs, changes to build positive responses, changes which are possible and which will allow growth and face saving for all. Politics do not seem to work; hence need to develop communication flow with community colleges, Department of Education and Chancellor without "pressure," but with positive rewards for each constituency.

Statement of principle regarding research: A way of thinking regarding self which is holistic with continuity of the context in perspective — yesterday, today and tomorrow.

Discussion then followed the research, information dissemination and application questions.

Research

1. Think tank model — to do paper application; small group decision regarding topic area; assign research to one person to do research to be distributed by the center.
2. Send to appropriate political persons; use psychology, anthropology, etc. Use critical questions, for example.
3. Look at successful programs, e.g., Marcus Garvey, MacKnight (Florida programs). Develop strategies to present these programs to the public.
4. Review literature regarding (a) projects, analyze re successes, (b) African history, (c) African-American history.
5. Kindergarten to university continuum — look at an agenda for priority development. Look at policy and policy making and align them with our perspectives.
6. What is working?
7. What do black teachers or teachers of black children know regarding models of teaching our children? What do they bring to classrooms which values or devalues our culture?
8. Use language appropriate to the public to ensure that it will be read and understood.
9. Carefully check where information will be sent. Include those who need to know.
10. Develop strategies for having positive impact on state frameworks.
11. Develop model guides to frameworks.
12. Investigate the availability of models to use in application, information about and dissemination of our framework to higher education institutions.
13. Develop a "parent university" set up for our communities.
14. Implement institutes for summer or whatever appropriate timing develops.
15. Determine how service clubs develop educational, social and group skills, e.g., Lions, Elks, Gas Belt, Rotary, etc.
16. How do they perceive their needs and what will corporations do to meet their educational, social and other skills needs?
17. Develop "walkabout" theory — Gibbons, that is to say exit from school with educational and personal needs met. Bush school needs to be developed.

Change our use of language! Every teacher can teach and every child can learn!

Information -- Dissemination

1. Identification of events and occasions of African-American concern by calendar and directory. Include internal and external material. Better use of media planned (accountability?). Provide first opportunity for black media to print, read or televise material.
2. Fund-raising in black communities to maintain integrity.
3. Use the African-American media to disseminate and promote the center. Use these media to disseminate the think tank papers, as well as other sources.
4. State Department of Education to be used for more effective channeling of information, support and assistance.
5. Who knows what we mean, what is available and how we can make more things we need available to us?
6. Institute for implementation in the state — summer months from CSU, K-12, CC and university systems.
7. Institute community group goals for enabling a learning community to develop from a consumer community.

Application

1. Use the think tank paper to develop programs and services from the center.
2. Hawaii project for cultural dissemination model — Gilmore (?). Use Afrocentric Context.
3. Hire sufficient numbers of people to do the work. Provide sufficient competent workers and supplies for effective function.
4. Teachers should be provided access to framework and strategies.
5. Statewide models to be used?
6. Recommendations for lists of critical and creative thinkers should be provided.
7. "Show How" programs developed (USC has a community program).

(Some discussion of how inclusive the center should be was held. Some further clarification of goals and objectives and needs followed.)

Summary: Research — Think Tank

A. Center to write and publish annual "white paper" authored by expert with assistance of graduate level students, coordinated by "think tank" of specialists.

B. Identify, describe and provide analysis of successful education models.

C. Collect examples and provide analysis of existing research.

D. Parent involvement, education and training.

E. Conduct series of implementation institutes.

F. Coordinate community dialogues toward holistic success.

Information — Dissemination

A. Internal
   1. Develop and maintain statewide directory.
   2. Calendar of black cultural and educational events.
   3. Coordinate all major statewide educational studies, curriculum development projects and other activities to assure early participation and intervention.
   4. Identify and reach appropriate audiences, including teachers, corporate groups, parents and students.

B. External
   1. Involve all media, with special focus on black media toward maximizing exposure.
   2. Publicize position papers and key projects to general public and key decision makers.
   3. Assure that all information is more easily digestible. (Use appropriate language!)

Application

1. Competent people must be recruited to assure success.
2. Develop practical programs based on position papers and relevant research.

Planning Team #5
Facilitator: Dr. Anita De Frantz, Director, Multicultural Education, University of San Francisco
Participants: Hansonia Caldwell, Jewel Plummer Cobb, Ray Cortines, Fannie Dawson, Dennis Galligani, Tom Giugni, Asa Hilliard, Marguerite LaMotte, Robert Martin, Horace Mitchell, Fannie Preston, Genevieve Shepard, Marilyn Solomon, Glenn Thomas, Biefke Vos Saulino, James Williams

Planning Team #5: *Discussing Outcomes, Institutionalization and Critical Applications at the Center.*

H E R B E R T L. C A R T E R

his has been quite a rewarding day for me personally and I hope it has been for you. The center that you have been talking about does not now exist. You are creating it. In order to have a talking point we needed to have some ideas and we provided some which gave you the stimulation to outline for us what you think this center ought to be. I am overwhelmed by your ambition. I am overwhelmed by the charge that now, to a limited extent, falls back in our hands. I promise you that we heard you and we will try to be responsive.

I will not attempt to respond at all to the kind of direction that you have given. We need to think about that. We will provide the proceedings of this conference to all of you. I won't promise you they will arrive tomorrow, but soon you'll have them.

I anticipate that we will continue to plan this center and that part of that planning process will include some smaller dialogue involving those of you who are willing to give of your time and your efforts and your intellect to help us continue to shape this center and focus the activities that will flow from it.

When I first got the proposal from Wade Nobles, I said to him, "I have no interest in short-term fixes. I have no interest in trying to arrive at short-term strategies which do not deal, in a rather systemic way, with the kinds of issues that confront us. I personally would rather spend more time planning success than rushing to failure." So, we will take our time, you might grow impatient and that is okay with me. But we will take our time and we will try and do it right. I hope that we will have your continued involvement and your cooperation in that process. We will ask some of you to contribute original research on the variety of issues with which we need to deal. I trust that you will find the time in very busy schedules to do that. We plan to convene you again. I am not sure exactly when, but we will meet again, and I am delighted that you have in effect validated a very tentative notion that three of your colleagues dreamed up one day and decided that we could do nothing about it until it had some validation from other people. I have seen too many efforts, on behalf of the black people, started by people in isolation. I did not want to be a part of that, so we are grateful with all that you have offered and we are grateful for your presence here. We are grateful for the kind of support that was offered by the Superintendent of Public Instruction and the Chancellor of the California State University.

I thank you all. I wish I could say more. It has been so delightful to have you all here. I want to say just one other word. There are some superintendents of schools here, and you always get in trouble when you single people out, but I want to say a special thanks to those people for being here. They are truly important to whatever it is we try to accomplish and I hope they will be with us not only today but throughout the future as we move forward on this idea.

I thank you all. This meeting is now adjourned.

S E L E C T E D F I N D I N G S:
Prepared by Lawford L. Goddard

I. Data Requisition List

II. Enrollment Data

III. Student Retention

IV. Academic Achievement

V. Access

VI. Postsecondary

VII. Site Characteristics

Source: CBEDS, California State Department of Education, Sacramento, California

CACSEA: Experimental and/or developmental data analysis
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I. DATA REQUISITION LIST

Enrollment Data	
School enrollment by school district and ethnicity	Data not provided/unavailable
School enrollment in college preparatory programs by ethnicity	Department does not collect this data
Enrollment in honors program by school district and ethnicity	Department does not collect this data
School enrollment in special ed programs by school district and ethnicity	Data not provided/unavailable
Enrollment in vocational ed by school district and ethnicity	Data provided
Enrollment in general ed programs by school district and ethnicity	Data provided
Retention Data	
School dropout by school district and ethnicity	Data provided
Suspensions by school district by ethnicity	Data not provided/unavailable
Performance Data	
CTBS Scores by subject by ethnicity by grade level and school district	Department does not collect this data
CAP Scores by subject by ethnicity by school district by county	Partial data provided for Grade 12 only for select school districts
SAT Scores by ethnicity by subject by school district by county	Partial data provided for select school districts
GPA Scores by ethnicity by county by school district	Data not provided/unavailable
Graduation Data	
Graduates by ethnicity by county by school district	Data provided
Percentage distribution of graduates by GPA scores by ethnicity by county by school district	Data not provided/unavailable
Percentage distribution of graduates completing the core curriculum by ethnicity by school district	Data not provided/unavailable
Graduates from special ed programs by school district by ethnicity	Department does not collect this data
Site Characteristics	
Teachers by ethnicity by status by school district	Data provided
Administrators by ethnicity by status by school district	Data provided
Counselors by ethnicity by school district	Data provided

African-American Enrollment in California Public Schools by Grade Level — 1986-87

Grade Level	Number	% of Total
Kindergarten	31,084	8.2
1	34,522	9.2
2	33,440	9.7
3	31,824	9.6
4	30,971	9.5
5	29,606	9.4
6	28,831	9.3
7	29,666	9.6
8	28,052	9.2
Other Elementary	5,224	10.4
9	32,610	9.4
10	34,694	9.5
11	30,744	9.0
12	20,846	8.3
Other Secondary	2,672	10.0
Total	404,794	9.2

African-American Enrollment by County

County	African-American Enrollment	% of Total Enrollment	% African-American Total
Alameda	42,755	24.3	10.56
Amador	30	0.8	0.01
Butte	404	1.6	0.10
Calaveras	18	0.3	0.00
Colusa	54	1.7	0.01
Contra Costa	15,001	12.9	3.71
Del Norte	23	0.6	0.01
El Dorado	105	0.5	0.03
Fresno	7,795	6.4	1.93
Glenn	37	0.8	0.01
Humboldt	229	1.2	0.06
Imperial	641	2.5	0.16
Inyo	21	0.7	0.01
Kern	6,361	6.4	1.57
Kings	1,050	5.9	0.26
Lake	149	1.9	0.04
Lassen	88	1.9	0.02
Los Angeles	184,244	14.1	45.52
Madera	685	4.1	0.17
Marin	978	3.9	0.24
Mariposa	10	0.5	0.00
Mendocino	122	0.8	0.03
Merced	2,075	5.9	0.51
Modoc	8	0.4	0.00
Mono	2	0.2	0.00
Monterey	3,693	6.8	0.91
Napa	166	1.2	0.04
Nevada	20	0.2	0.00
Orange	6,380	1.9	1.58
Placer	143	0.5	0.04
Plumas	35	1.0	0.01
Riverside	10,370	6.6	2.56
Sacramento	19,522	12.4	4.82
San Benito	37	0.6	0.01
San Bernardino	18,530	8.4	4.58
San Diego	26,915	7.9	6.65
San Francisco	13,512	20.7	3.34
San Joaquin	5,981	7.2	1.48

County	African-American Enrollment	% of Total Enrollment	% African-American Total
San Luis Obispo	457	1.7	0.11
San Mateo	6,554	8.5	1.62
Santa Barbara	1,811	3.8	0.45
Santa Clara	10,612	4.8	2.62
Santa Cruz	438	1.3	0.11
Shasta	504	2.0	0.12
Sierra	2	0.3	0.00
Siskiyou	147	1.8	0.04
Solano	8,281	16.1	2.05
Sonoma	1,175	2.2	0.29
Stanislaus	1,261	2.0	0.31
Sutter	174	1.6	0.04
Tehama	47	0.6	0.01
Trinity	9	0.4	0.00
Tulare	1,170	1.9	0.29
Tuolumne	27	0.4	0.01
Ventura	2,909	2.7	0.72
Yolo	504	2.7	0.12
Yuba	523	4.8	0.13
Total	404,794	9.2	100.0

African-American High School Enrollment by County

County	African-American High School Enrollment	Total High School Enrollment	% of Total
Alameda	8,734	40,468	21.58
Amador	9	952	0.95
Butte	88	5,762	1.53
Calaveras	4	1,285	0.31
Colusa	27	722	3.74
Contra Costa	3,224	28,909	11.15
Del Norte	4	778	0.51
El Dorado	21	4,247	0.49
Fresno	1,618	24,513	6.60
Glenn	4	1,026	0.39
Humboldt	38	4,173	0.91
Imperial	134	5,235	2.56
Inyo	10	766	1.31
Kern	1,337	20,017	6.68
Kings	186	3,341	5.57
Lake	31	1,598	1.94
Lassen	14	1,017	1.38
Los Angeles	43,760	290,621	15.06
Madera	135	3,251	4.15
Marin	228	7,226	3.16
Mariposa	3	514	0.58
Mendocino	25	3,415	0.73
Merced	431	7,174	6.01
Modoc	0	383	0.00
Mono	0	264	0.00
Monterey	609	9,952	6.12
Napa	28	3,244	0.86
Nevada	1	2,452	0.04
Orange	1,446	89,741	1.61
Placer	35	6,658	0.53
Plumas	6	852	0.70
Riverside	2,261	32,300	7.00
Sacramento	4,014	33,961	11.82
San Benito	6	1,254	0.48
San Bernardino	3,488	43,193	8.08
San Diego	5,043	75,733	6.66
San Francisco	2,873	15,890	18.08

County	African-American High School Enrollment	Total High School Enrollment	% of Total
San Joaquin	924	15,593	5.93
San Luis Obispo	83	6,140	1.35
San Mateo	1,535	19,521	7.86
Santa Barbara	404	11,264	3.59
Santa Clara	2,575	55,646	4.63
Santa Cruz	100	7,441	1.34
Shasta	62	6,158	1.01
Sierra	0	178	0.00
Siskiyou	31	1,759	1.76
Solano	1,751	11,137	15.72
Sonoma	201	12,515	1.61
Stanislaus	240	12,848	1.87
Sutter	33	2,596	1.27
Tehama	14	1,795	0.78
Trinity	5	566	0.88
Tulare	217	12,226	1.77
Tuolumne	5	1,518	0.33
Ventura	689	25,548	2.70
Yolo	97	4,195	2.31
Yuba	114	2,056	5.54
Total	88,955	983,587	9.04

African-American Twelfth Grade Enrollment by County

County	African-American Seniors	% of Total Enrollment
Alameda	1,834	16.9
Amador	1	0.4
Butte	19	1.4
Calaveras	1	0.3
Colusa	1	0.6
Contra Costa	716	9.6
Del Norte	1	0.6
El Dorado	1	0.1
Fresno	293	5.3
Humboldt	6	0.6
Imperial	28	2.2
Kern	195	4.9
Kings	32	3.9
Lake	5	1.3
Lassen	3	1.1
Los Angeles	8,850	14.0
Madera	32	4.1
Marin	43	2.0
Mendocino	6	0.7
Merced	173	9.5
Monterey	133	5.6
Napa	2	0.2
Nevada	1	0.2
Orange	324	1.5
Placer	7	0.4
Plumas	3	1.4
Riverside	443	6.6
Sacramento	910	10.8
San Bernardino	681	7.5
San Diego	1,118	6.1
San Francisco	603	15.3
San Joaquin	207	5.8
San Luis Obispo	17	1.2
San Mateo	318	6.3
Santa Barbara	86	3.1
Santa Clara	470	3.4
Santa Cruz	11	0.6
Shasta	12	0.8

County	African-American Seniors	% of Total Enrollment
Siskiyou	7	1.6
Solano	395	16.1
Sonoma	50	1.7
Stanislaus	46	1.7
Tehama	1	0.2
Trinity	74	34.1
Tulare	50	1.8
Ventura	126	2.1
Yolo	30	2.8
Yuba	22	5.9
Total	18,387	8.0

Rank Order of California School Districts With Significant African-American Student Population

School District	African-American Enrollment	Total Enrollment	% of Total
Los Angeles	104,657	589,311	17.76
Oakland	31,129	51,298	60.68
San Diego City	19,137	116,557	16.42
Compton	14,659	26,205	55.94
San Francisco	12,730	63,881	19.93
Long Beach	12,291	66,253	18.55
Richmond	10,445	28,222	37.01
Sacramento City	10,320	46,064	22.40
Inglewood	8,950	15,807	56.62
Pasadena	8,858	22,064	40.15
Fresno Unified	6,771	61,539	11.00
San Bernardino City	6,080	35,033	17.36
Pomona	5,297	23,582	22.46
Vallejo City	4,693	16,521	28.41
Stockton City	4,630	31,051	14.91
Rialto	4,131	16,327	25.30
Lynwood	3,801	13,483	28.19
Berkeley	3,570	8,198	43.55
Bakersfield	3,174	21,225	12.12
Monterey Peninsula	2,921	14,074	20.75
Moreno Valley	2,892	20,518	14.09
Riverside Unified	2,830	27,474	10.30
Fairfield-Suisun	2,496	16,758	14.89
Elk Grove	2,438	19,904	12.25
Oceanside	2,326	14,275	16.29
Hayward	2,179	21,225	14.95
Pittsburg	2,090	7,400	28.24
East Side Union	1,872	22,507	8.32
Grant Union High	1,849	10,293	17.96
Total	293,863	1,384,599	21.22

African-American High School Enrollment by Select School Districts

School District	African-American High School	% of Total High School	African-American
Los Angeles	25,365	122,697	20.67
Oakland	6,032	9,647	62.53
San Diego City	3,547	24,226	14.64
Compton	3,022	4,222	71.58
San Francisco	2,794	15,742	17.75
Long Beach	2,688	13,994	19.21
Richmond	2,242	5,849	38.33
Sacramento City	1,916	8,544	22.43
Inglewood	1,880	2,579	72.90
Pasadena	2,115	5,174	40.88
Fresno Unified	1,229	10,871	11.31
San Bernardino City	917	5,404	16.97
Pomona	1,002	3,359	29.83
Vallejo City	901	3,163	28.49
Stockton City	647	4,335	14.93
Rialto	764	2,762	27.66
Lynwood	1,020	2,208	46.20
Berkeley	741	2,229	33.24
Monterey Peninsula	455	2,300	19.78
Moreno Valley	448	2,796	16.02
Riverside Unified	631	5,725	11.02
Fairfield-Suisun	520	3,228	16.11
Elk Grove	544	4,568	11.91
Oceanside	305	2,112	14.44
Pittsburg	422	1,313	32.14
East Side Union	1,470	17,078	8.61
Grant Union High	848	4,791	17.70
Total	64,465	290,916	22.16

African-American Vocational Education Enrollment by Select School Districts

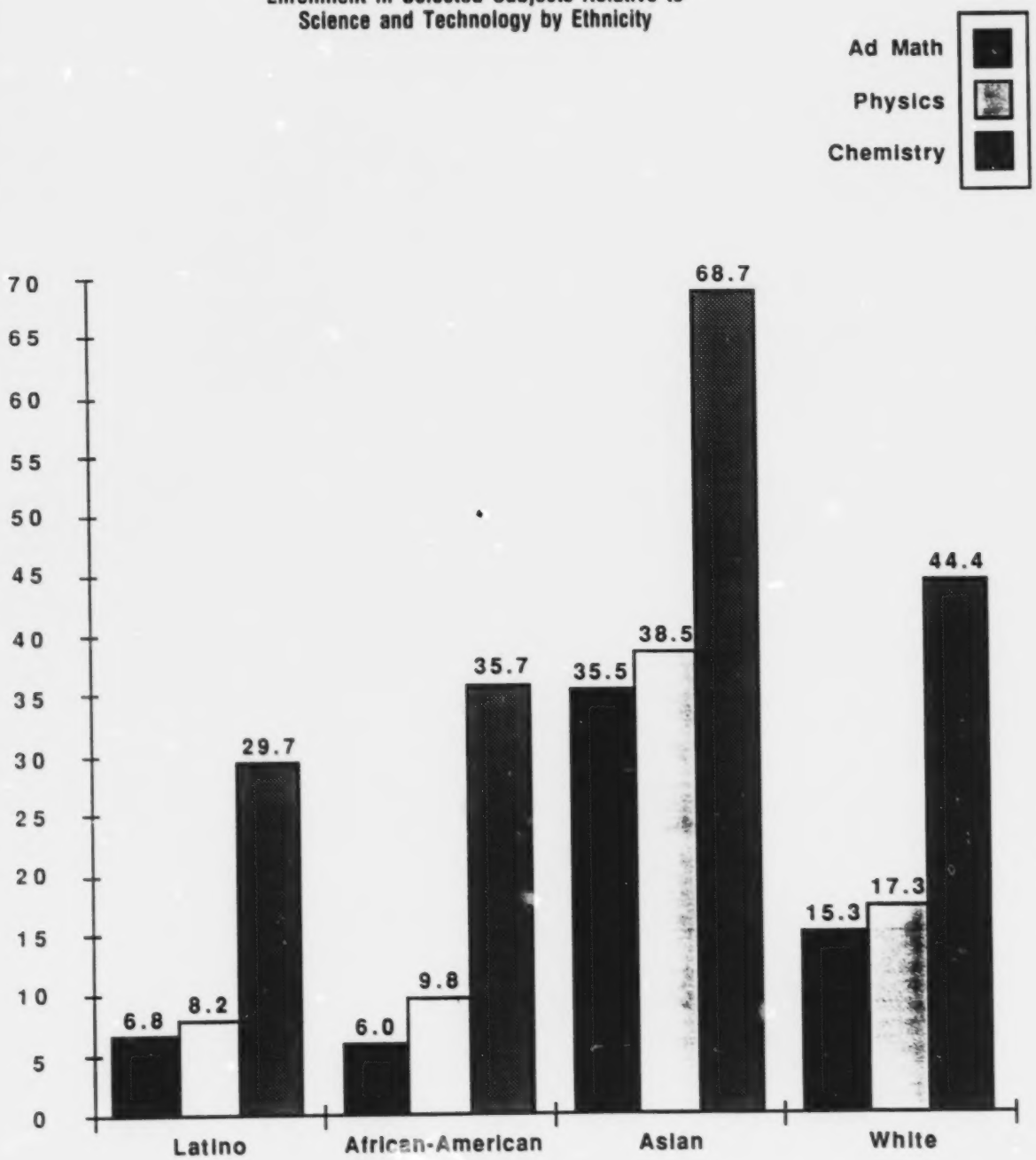
School District	African-American Vocational Education	Total Vocational Education	% of Total
Los Angeles	7,999	41,880	19.10
Oakland	1,254	2,239	56.01
San Diego City	1,891	12,746	14.84
Compton	1,631	2,499	65.27
San Francisco	1,288	5,061	25.45
Long Beach	1,994	10,197	19.55
Richmond	1,234	2,979	41.42
Sacramento City	992	4,405	22.52
Inglewood	1,319	2,121	62.19
Pasadena	539	1,306	41.27
Fresno Unified	1,390	10,473	13.27
San Bernardino City	699	3,901	17.92
Pomona	156	900	17.33
Vallejo City	628	1,934	32.47
Stockton City	400	2,680	14.93
Rialto	579	2,000	28.95
Lynwood	400	983	40.69
Berkeley	519	1,191	43.58
Monterey Peninsula	221	1,096	20.16
Moreno Valley	281	1,668	16.85
Riverside Unified	324	3,186	10.17
Fairfield-Suisun	369	2,690	13.72
Elk Grove	543	3,615	15.02
Oceanside	310	1,681	18.44
Hayward	170	1,492	11.39
Pittsburg	275	832	33.05
East Side Union	1,331	14,690	9.06
Grant Union High	334	2,120	15.75
Total	28,900	141,073	20.49

African-American Enrollment in Subjects Relative to Science and Technology by Select School Districts

School District	Advanced Math*		Chemistry**		Physics**	
	N	Rate	N	Rate	N	Rate
Los Angeles	777	6.3	2,239	42.1	503	9.5
Oakland	271	8.8	350	26.3	111	8.3
San Diego City	208	9.8	394	45.6	131	15.1
Compton	108	7.4	238	40.1	48	8.1
San Francisco	46	***	169	***	85	***
Long Beach	44	2.9	157	21.9	34	4.7
Richmond	66	5.6	201	37.9	20	3.8
Sacramento City	34	3.9	45	14.3	18	5.7
Inglewood	133	13.7	279	66.0	57	13.5
Pasadena	70	5.7	94	20.3	38	8.2
Fresno Unified	34	4.9	95	31.4	34	11.2
San Bernardino City	33	7.5	59	28.9	16	7.8
Pomona	24	4.6	73	30.9	18	7.6
Vallejo City	30	6.4	21	10.2	10	4.9
Stockton City	10	3.6	34	31.5	1	0.9
Rialto	0	***	115	***	80	***
Lynwood	34	6.4	76	27.1	19	6.8
Berkeley	34	8.9	89	43.6	33	16.2
Monterey Peninsula	8	***	24	***	6	***
Moreno Valley	6	2.6	55	48.7	7	6.2
Riverside Unified	18	5.6	32	23.5	24	17.7
Fairfield-Suisun	40	13.3	35	30.1	18	15.8
Elk Grove	18	6.8	45	53.6	12	14.3
Oceanside	3	***	27	***	2	***
Hayward	15	***	64	***	9	***
Pittsburg	4	***	15	***	4	***
East Side Union	71	7.9	130	33.9	50	13.1
Grant Union High	46	***	69	***	26	***
Total	2,170	10.8	5,160	39.9	1,405	

*Per 100 seniors and juniors
**Per 100 seniors
***Data not available

Enrollment in Selected Subjects Relative to Science and Technology by Ethnicity



Number of African-American Dropouts in California Public Schools by Grade Level and Sex — 1985-86

	Dropout	Enrollment	% of Total Enrollment
Grade 10			
Male	3,023	18,988	15.9
Female	2,726	18,184	15.0
Grade 11			
Male	2,071	15,371	13.5
Female	1,767	14,881	11.9
Grade 12			
Male	1,430	10,092	14.2
Female	1,230	10,575	11.6
Other Secondary			
Male		1,448	
Female		964	
Total			
Male	6,524	45,899	14.2
Female	5,723	44,604	12.8

Number of African-American High School Dropouts in California Public Schools

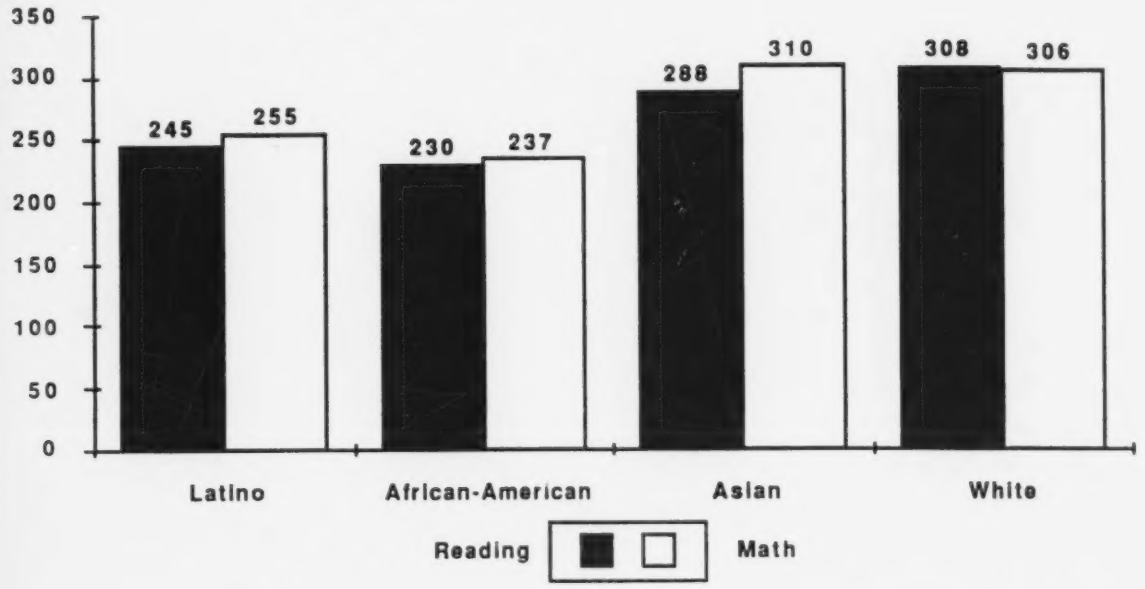
County	African-American Dropout	Total Dropout	% of Total
Alameda	807	2,246	35.93
Amador	0	27	0.00
Butte	10	399	2.51
Calaveras	0	34	0.00
Colusa	0	26	0.00
Contra Costa	229	1,489	15.38
Del Norte	0	57	0.00
El Dorado	2	230	0.87
Fresno	202	2,007	10.06
Glenn	4	52	7.69
Humboldt	0	194	0.00
Imperial	4	270	1.48
Inyo	0	29	0.00
Kern	263	2,645	9.94
Kings	12	172	6.98
Lake	0	73	0.00
Lassen	0	63	0.00
Los Angeles	5,967	28,207	21.15
Madera	11	328	3.35
Marin	8	177	4.52
Mariposa	0	17	0.00
Merced	39	540	7.22
Modoc	0	19	0.00
Mono	0	0	0.00
Monterey	42	480	8.75
Napa	8	118	6.78
Nevada	0	89	0.00
Orange	107	4,937	2.17
Placer	3	413	0.73
Plumas	2	22	9.09
Riverside	184	2,968	6.20
Sacramento	443	2,894	15.31
San Benito	0	56	0.00
San Bernardino	461	4,036	11.42
San Diego	449	5,190	8.65
San Francisco	551	1,975	27.90
San Joaquin	172	1,389	12.38
San Luis Obispo	7	360	1.94

County	African-American Dropout	Total Dropout	% of Total
San Mateo	109	881	12.37
Santa Barbara	14	376	3.72
Santa Clara	240	3,654	6.57
Santa Cruz	10	503	1.99
Shasta	2	307	0.65
Sierra	0	1	0.00
Siskiyou	1	88	1.14
Solano	144	687	20.96
Sonoma	26	831	3.13
Stanislaus	19	961	1.98
Sutter	0	183	0.00
Tehama	1	124	0.81
Trinity	0	39	0.00
Tulare	7	961	0.73
Tuolumne	0	81	0.00
Ventura	28	1,179	2.37
Yolo	8	252	3.17
Yuba	9	142	6.34
Total	10,609	75,648	14.02

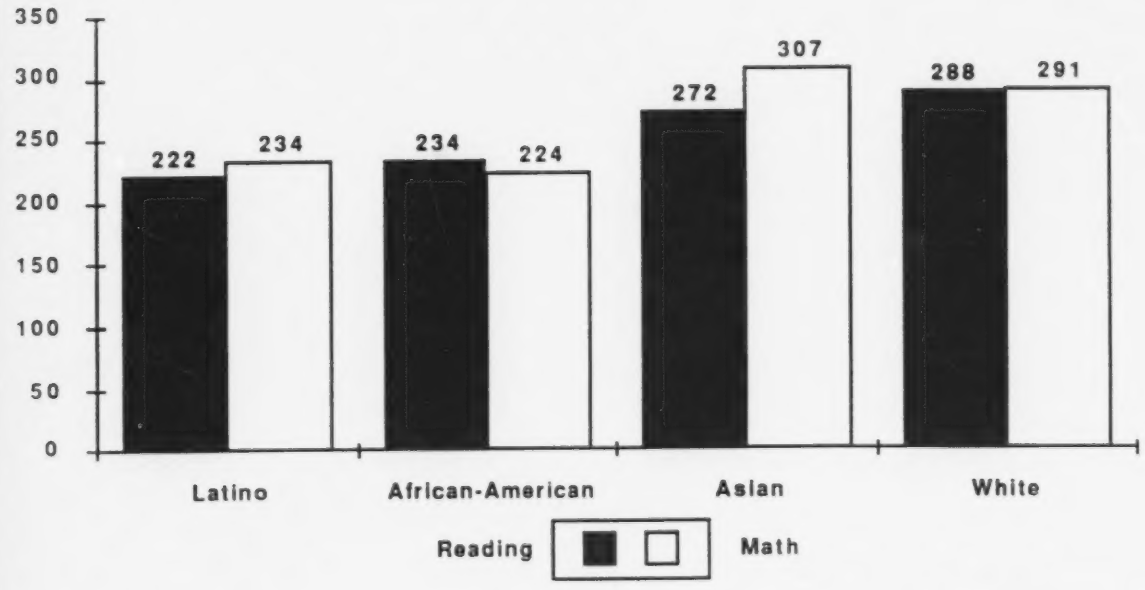
African-American Dropouts by Select School Districts

School District	African-American Dropout	Total Dropout	% African-American
Los Angeles	4,504	17,214	26.16
Oakland	648	1,045	62.01
San Diego City	277	1,773	15.62
Compton	363	561	64.71
San Francisco	503	1,895	26.54
Long Beach	254	1,066	23.83
Richmond	178	384	46.35
Sacramento City	272	981	27.73
Inglewood	94	212	44.34
Pasadena	199	456	43.64
Fresno Unified	181	1,482	12.21
San Bernardino City	205	1,006	20.38
Pomona	79	293	26.96
Vallejo City	90	229	39.30
Stockton City	116	501	23.15
Rialto	73	318	22.96
Lynwood	44	122	36.07
Berkeley	64	97	65.98
Monterey Peninsula	28	180	15.56
Moreno Valley	29	129	22.48
Riverside Unified	66	549	12.02
Fairfield-Suisun	35	234	14.96
Elk Grove	25	213	11.74
Oceanside	27	153	17.65
Pittsburg	24	70	34.29
East Side Union	181	1,854	9.76
Grant Union High	99	383	25.85
Total	8,658	33,400	25.92

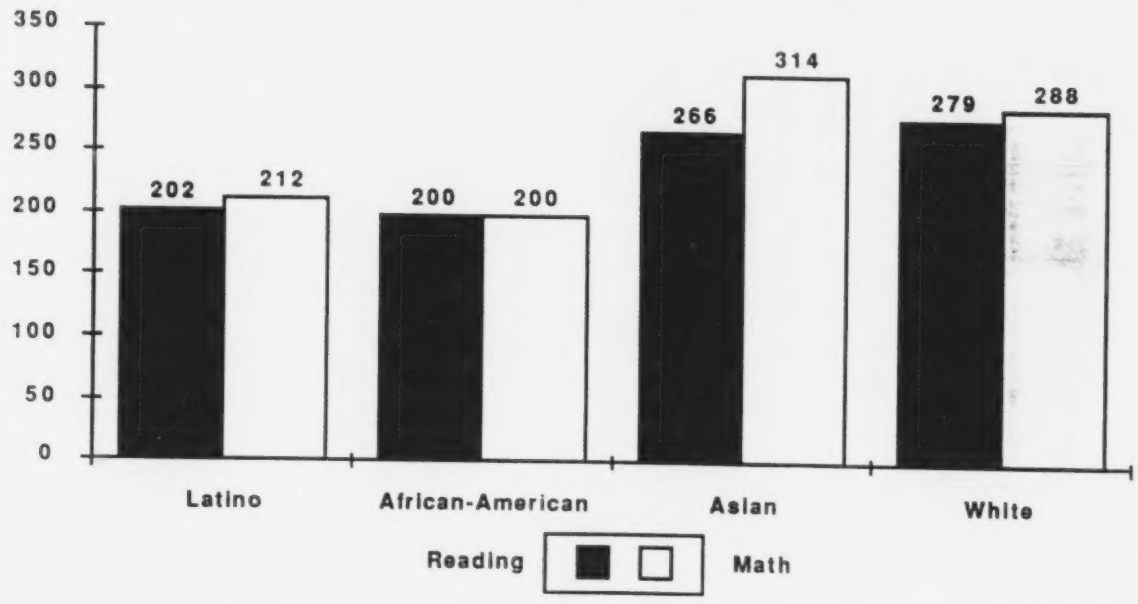
Third Grade CAP Scores by Ethnicity — 1986-87



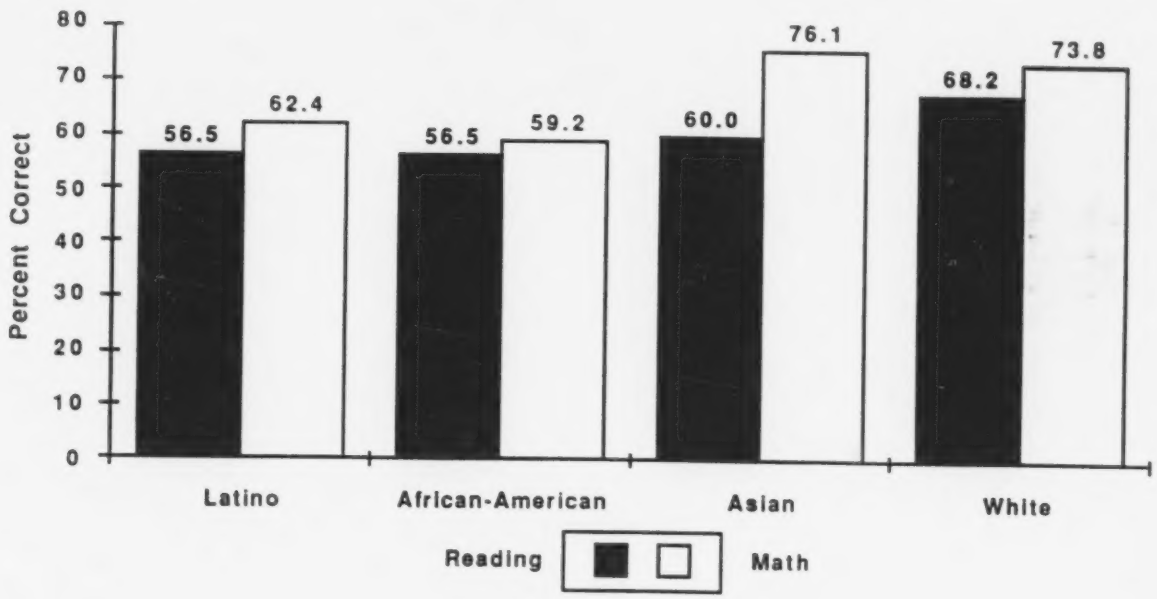
Sixth Grade CAP Scores by Ethnicity — 1986-87



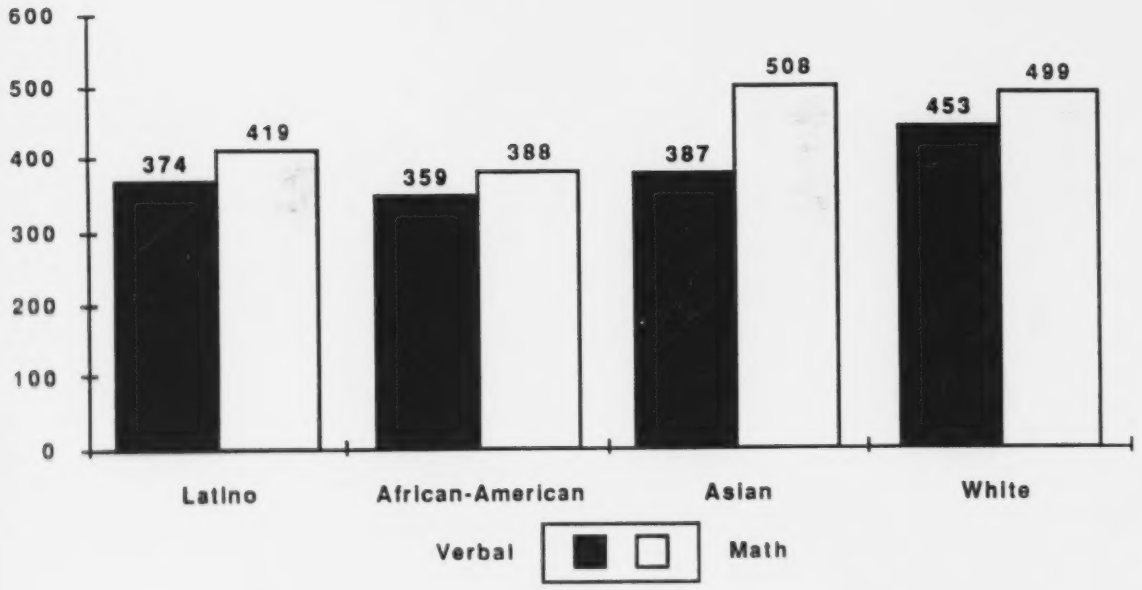
Eighth Grade CAP Scores by Ethnicity — 1986-87



Twelfth Grade CAP Scores by Ethnicity — 1986-87



SAT Scores by Ethnicity — 1986-87



African-American High School Graduates by Select School Districts — 1987-88

School District	African-American Graduates	Total Graduates	% of Total
Los Angeles	4,782	24,114	19.83
Oakland	1,093	1,988	54.98
San Diego City	781	6,229	12.54
Compton	652	933	69.88
San Francisco	713	4,362	16.35
Long Beach	635	3,525	18.01
Richmond	566	1,582	35.78
Sacramento City	441	1,923	22.93
Inglewood	569	722	78.81
Pasadena	435	1,117	38.94
Fresno Unified	245	2,408	10.17
San Bernardino City	179	1,179	15.18
Pomona	239	772	30.96
Vallejo City	244	2,688	9.08
Stockton City	123	846	14.54
Rialto	162	559	28.98
Lynwood	272	537	50.65
Berkeley	199	636	31.29
Monterey Peninsula	110	542	20.30
Moreno Valley	109	596	18.29
Riverside Unified	167	1,366	12.23
Fairfield-Suisun	148	809	18.29
Elk Grove	101	976	10.35
Oceanside	66	469	14.07
Hayward	146	949	15.38
Pittsburg	94	278	33.81
East Side Union	295	3,745	7.88
Grant Union High	207	1,014	20.41
Total	13,773	66,864	20.60

African-American High School Graduates With A-F Requirements by Select School Districts

School District	African-American Graduates	Total A-F Graduates	% African-American
Los Angeles	1,053	6,742	15.62
Oakland	170	464	36.64
San Diego City	238	2,090	11.39
Compton	157	246	63.82
San Francisco	149	1,684	8.85
Long Beach	129	1,220	10.57
Richmond	139	501	27.74
Sacramento City	94	508	18.50
Inglewood	137	237	57.81
Pasadena	112	403	27.79
Fresno Unified	29	599	4.84
San Bernardino City	21	240	8.75
Pomona	47	207	22.71
Vallejo City	16	605	2.64
Stockton City	12	137	8.76
Rialto	22	68	32.35
Lynwood	166	292	56.85
Berkeley	18	270	6.67
Monterey Peninsula	11	120	9.17
Moreno Valley	22	100	22.00
Riverside Unified	28	335	8.36
Fairfield-Suisun	41	239	17.15
Elk Grove	6	105	5.71
Oceanside	14	114	12.28
Hayward	37	238	15.55
Pittsburg	2	61	3.28
East Side Union	61	1,059	5.76
Grant Union High	44	237	18.57
Total	2,975	19,121	15.56

Percentage Distribution of African-American High School Graduates With A-F Requirements by Select School Districts

School District	African-American Graduates	African-American A-F Graduates	Percent
Los Angeles	4,782	1,053	22.0
Oakland	1,093	170	15.6
San Diego City	781	238	30.5
Compton	652	157	24.1
San Francisco	713	149	20.9
Long Beach	635	129	20.3
Richmond	566	139	24.6
Sacramento City	441	94	21.3
Inglewood	569	137	24.1
Pasadena	435	112	25.7
Fresno Unified	245	29	11.8
San Bernardino City	179	21	11.7
Pomona	239	47	19.7
Vallejo City	244	16	6.6
Stockton City	123	12	9.8
Rialto	162	22	13.6
Lynwood	272	166	61.0
Berkeley	199	18	9.0
Monterey Peninsula	110	11	10.0
Moreno Valley	109	22	20.2
Riverside Unified	167	28	16.8
Fairfield-Suisun	148	41	27.7
Elk Grove	101	6	5.9
Oceanside	66	14	21.2
Hayward	146	37	25.3
Pittsburg	94	2	2.1
East Side Union	295	61	20.7
Grant Union High	207	44	21.3
Total	13,773	2,938	21.6

African-American College Enrollment by Select School Districts and School Composition — 1987-88

School District	High Density African-American Schools (60-80%)		Low Density African-American Schools (Under 20%)	
	Number	Rate*	Number	Rate*
UC System				
Richmond	10	5.9	0	0
Los Angeles	4	2.1	81	5.4
San Diego	0	0	0	0
CSU System				
Richmond	9	5.3	4	10.0
Los Angeles	6	3.1	101	6.8
San Diego	1	1.1	17	4.1
CC System				
Richmond	47	27.7	17	42.5
Los Angeles	23	12.0	159	10.7
San Diego	13	14.6	97	23.5

*Number enrolled per 100 graduates

African-American SAT Scores by Select School Districts and School Composition — 1987-88

School District	High Density African-American Schools (60-80%)		Low Density African-American Schools (Under 20%)	
	Verbal	Math	Verbal	Math
Richmond	339	387	383	448
Los Angeles	294	332	362	401
San Diego	326	360	332	373

Percentage Distribution of African-American Seniors Taking the SAT by Select School Districts

School District	African-American Seniors	Number of African-American Seniors Taking SAT	% of Total
Berkeley	204	86	42.16
Oakland	1,336	274	20.51
Richmond	531	149	28.06
Pittsburg	*	*	
Fresno Unified	303	69	22.77
Compton	593	142	23.95
Inglewood	423	175	41.37
Long Beach	718	118	16.43
Los Angeles	5,461	1,642	30.07
Lynwood	281	53	18.86
Pasadena	463	139	30.02
Pomona	236	82	34.75
Monterey Peninsula	*	*	
Moreno Valley	113	21	18.58
Riverside Unified	136	59	43.38
Sacramento City	314	65	20.70
Grant Union High	*	*	
Elk Grove	84	21	25.00
San Bernardino Ctiy	204	43	21.08
Rialto	*	*	
San Diego City	864	264	30.56
Oceanside	*	*	
San Francisco	*	*	
Stockton City	111	18	16.22
East Side Union	383	93	24.28
Vallejo City	205	44	21.46
Fairfield-Suisun	114	38	33.33
Total	12,927	3,555	27.5

*Data not available

African-American Certified Staff in California Education System by Sex — 1986-87

Type of Staff	Males	Females	Total African-American	% of Total
Superintendent	6	5	11	1.54
Deputy or Associate	13	14	27	6.91
Principal	208	322	530	8.58
Vice Principal	160	239	399	11.00
Program Administrator	138	284	422	8.49
Student Support Service	249	1,017	1,266	8.63
Teacher	2,597	9,175	11,772	6.13
Other Certificated Staff	10	32	42	6.80
Total	3,381	11,088	14,469	6.48

African-American Classified Staff in California Education System — 1986-87

Type of Staff	Full Time	% of State Full Time	Part Time	% of State Part Time
Paraprofessional	2,528	12.73	5,858	9.48
Office and Clerical	3,110	8.54	513	6.06
Other Classified	8,983	16.19	4,132	12.00
Total	14,621	13.08	10,503	10.03

African-American School Administrators by Select School Districts

School District	African-American Administrators	Total Administrators	% of Total
Los Angeles	487	2,049	23.77
Oakland	108	192	56.25
San Diego City	60	425	14.12
Compton	119	150	79.33
San Francisco	53	271	19.56
Long Beach	29	198	14.65
Richmond	34	138	24.64
Sacramento City	26	154	16.88
Inglewood	38	68	55.88
Pasadena	32	86	37.21
Fresno Unified	28	320	8.75
San Bernardino City	18	124	14.52
Pomona	24	72	33.33
Vallejo City	17	65	26.15
Stockton City	23	101	22.77
Rialto	6	53	11.32
Lynwood	12	32	37.50
Berkeley	12	32	37.50
Bakersfield	8	67	11.94
Monterey Peninsula	9	55	16.36
Moreno Valley	7	62	11.29
Riverside Unified	9	112	8.04
Fairfield-Suisun	6	53	11.32
Elk Grove	9	56	16.07
Oceanside	4	36	11.11
Hayward	9	69	13.04
Pittsburg	8	30	26.67
East Side Union	12	79	15.19
Grant Union High	9	42	21.43
Total	1,216	5,191	23.42

African-American Teachers by Select School Districts

School District	African-American Teachers	Total Total Teachers	% of Total
Los Angeles	4,542	26,492	17.14
Oakland	863	2,315	37.28
San Diego City	410	5,168	7.93
Compton	849	1,147	74.02
San Francisco	314	3,111	10.09
Long Beach	208	2,842	7.32
Richmond	178	1,315	13.54
Sacramento City	166	1,941	8.55
Inglewood	285	609	46.80
Pasadena	203	963	21.08
Fresno Unified	115	2,781	4.14
San Bernardino City	149	1,453	10.25
Pomona	180	1,013	17.77
Vallejo City	95	748	12.70
Stockton City	130	1,326	9.80
Rialto	51	624	8.17
Lynwood	171	465	36.77
Berkeley	97	450	21.56
Bakersfield	66	931	7.09
Monterey Peninsula	60	717	8.37
Moreno Valley	50	839	5.96
Riverside Unified	56	1,117	5.01
Fairfield-Suisun	47	753	6.24
Elk Grove	34	823	4.13
Oceanside	27	624	4.33
Hayward	42	870	4.83
Pittsburg	38	340	11.18
East Side Union	71	972	7.30
Grant Union High	48	505	9.50
Total	9,437	61,453	15.36

African-American Counselors by Select School Districts

School District	African-American Counselors	Total Total Counselors	% of Total
Los Angeles	200	879	22.75
Oakland	38	76	50.00
San Diego City	48	288	16.67
Compton	42	54	77.78
San Francisco	27	76	35.53
Long Beach	19	109	17.43
Richmond	13	50	26.00
Sacramento City	10	61	16.39
Inglewood	10	19	52.63
Pasadena	7	30	23.33
Fresno Unified	8	53	15.09
San Bernardino City	12	43	27.91
Pomona	8	21	38.10
Vallejo City	6	18	33.33
Stockton City	5	40	12.50
Rialto	5	16	31.25
Lynwood	3	4	75
Berkeley	2	12	16.67
Bakersfield	3	13	23.08
Monterey Peninsula	6	18	33.33
Moreno Valley	4	28	14.29
Riverside Unified	4	22	18.18
Fairfield-Suisun	0	5	0.00
Elk Grove	3	25	12.00
Oceanside	2	20	10.00
Hayward	2	23	8.70
Pittsburgh	2	9	22.22
East Side Union	6	60	10.00
Grant Union High	9	27	33.33
Total	499	2,063	24.19

Center for Applied Cultural Studies and Educational Achievement

A CONCEPT PAPER

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Rationale and Justification for the Center for Applied Cultural Studies and Educational Achievement

W A D E W. N O B L E S

Available data indicate that the African-American community is facing an educational crisis throughout the nation. In California, a state which is rapidly becoming a "minority-majority" state, the situation amply illustrates the national crisis.

- African-American students, on the average, are scoring below the national average in all subjects and across all grade levels.
- The latest CTBS data, for example, show that African-American students are scoring consistently around the lower 30th percentile, regardless of subject, grade level or tract.
- In 1982-83, the average grade point average of all African-American students was 2.26 or 14% lower than the average grade for all high school graduates.
- One out of every three African-American students graduates from high school with a grade point average below 2.0.
- African-American students are also disproportionately over-represented in special education classes.
- Data on school suspensions indicate the African-American students tend to drop out or are pushed out of school at higher rates than any other ethnic group in the school system.

This low level of educational performance manifests itself in depressed high school graduation rates and in a decreased number of African-American students eligible to attend college. In 1982-83, only 3.6% of African-American students were academically eligible for admission to the University of California system. At the same time, only 10.1% were eligible for admission to one of the nineteen California State University system campuses. For those who succeed to higher education, however, the condition of failure varies very little.

The importance of maximizing the educational potential of California's African-American youth is obvious. Failure to do so or continuing to fail to do so results in an unfair economic strain on all of California's citizens. In regard to education and society, everyone accepts the premise that political enfranchisement depends upon access to knowledge, and access to knowledge is the responsibility of an educational system. To fail to educate African-American children results in not only future economic strains on society, but it also guarantees the creation of a disenfranchised caste in America. To continue to fail to fully educate African-American children will most assuredly guarantee the creation of a disenfranchised caste and a system of educational apartheid in America.

The ongoing discussion relative to the education of African-American children is indeed extensive and complex. The prevailing wisdom regarding the educational problems of African-American children are well known and will not be reviewed here. What is, nevertheless, important to note is that while the debate continues as to who is at fault or what is the cause, African-American children continue to fail. African-American children continue to fall further and further below the gates of opportunity guaranteed by a basic education. In regard to correcting the situation, what has received less attention is the understanding that the educational success of African-American children may be tied directly to the cultural integrity of the educational process. It is very possible

for instance, that African-American children's educational failure is linked to the sense of cultural alienation experienced in the educational process. In regard to the question of a core American education, Hirsch (1987) notes that people normally interpret experiences through the categories that have been most useful to them in the past. He further suggests that "cultural literacy" is the network of information that all competent persons must possess. Hirsch suggests that in learning, a "schema" functions as a unified system of background relationships whose visible parts stand for the totality of the schema and influence the learning process. However, culture is the process which gives people a general design for living and patterns for interpreting their reality (c.f., Nobles, 1985). Hence, culture is the reservoir of "meanings" which informs and shapes the background information stored in the minds of people. As such, culture is especially influential in determining (that is, giving meaning to) the cognitive categories people utilize to interpret their experiences. Whether the cognitive categories are called frames, prototypes, theories, concepts, models, scripts or schemas, they are fundamentally cultural. What Hirsch fails to recognize is that the schema itself is cultural and that the meaning and relevance of the background relationships are equally culturally determined.

The educational process clearly requires and utilizes an unstated "cultural schema" for the transmission of knowledge and understanding. All educational institutions use an unstated "cultural schema" for the transmission of knowledge and understanding. In fact, the educational process requires some kind of cultural schema. In effect, every educational enterprise has a "cultural integrity." Accordingly, if the cultural schema of the educational process and the cultural schema of the children to be educated are not in line with each other, then the ability of the education system to reach its fullest potential is retarded or limited.

Multicultural education, accordingly, means an educational experience wherein the educational system utilizes the "cultural schema" of different cultural groups to achieve a singular goal (that is, a common or core education of the masses). In this regard, education must go beyond the Hirschian notion of "cultural literacy" and move more toward establishing a monoliterate (common set of shared information) multicultural (plural schemas) educational experience which, parenthetically, is consistent with both the African concept of interdependence or complementary dualism and the Jeffersonian notion of pluralism.

There have been, and still are, success stories relative to the education of African-American children. In fact, observations relative to African-American effective schooling and exemplary teachers suggest that the key to the effective teaching of African-American children is linked to the utilization of culture. There has been, however, no systematic analysis or development of culturally consistent learning styles of African-American children (c.f., Hale, 1982) or the effectiveness of utilizing culturally consistent educational content and method in the education of African-American children. Educational achievement for African-American children is dependent upon both "character development" and "skills acquisition." One needs only note that all the great accomplishments of African and African-American peoples were rooted in an education which emphasized character development and skills acquisition. In fact, the common theme in African and African-American educational practice, from the establishment of the first university in ancient Kemet (Egypt) some 6,000 years ago to the creation of Timbuctoo as a major learning center to the founding of Tuskegee Institute in the 1800's, has been that the goal of the educational process is to develop a competent, confident and conscious human being. Hence, the goal of education was to bring Harmony, Understanding and Enlightenment to the student and through the student

to society. Educational content and method, therefore, must be focused on developing character, commitment, and consciousness (i.e., character development) and communication, computation and critical thinking (i.e., discipline and skills acquisition).

Given the African-American historical continuum of educational excellence that was rooted in an African-American cultural context, it is highly likely that the utilization of African and African-American cultural precepts in the education of African-American children can turn around the current condition of educational failure. This, in effect, is what is being recommended. The effective education of African-American children requires the establishment of a place where scientists and educators can work through the requirements of establishing, creating and testing a culturally consistent educational experience for African-American children. In such a place, not only would one develop culturally consistent teaching methods and curriculum content, but equal attention could be given to culturally consistent educational strategies concerned with self-esteem, values, moral and character development as keys to educational excellence. This experience would, in turn, serve as a pilot test for establishing a "monoliterate-multicultural" educational experience for California's diverse cultural student population.

Mission and Mandate

The ***Center for Applied Cultural Studies and Educational Achievement's*** proposed mandate and permanent mission shall be to identify, research, explicate and/or design and develop culturally consistent educational pedagogy and praxis applications, materials, procedures and programs relative to African-American educational excellence.

Mandate: The *Center for Applied Cultural Studies and Educational Achievement* will be designed to provide systematic and consistent opportunity to develop scholars and scholarship from the fields of Arts and Science who concentrate on issues pertinent to African-American educational excellence. The *Center for Applied Cultural Studies and Educational Achievement* will seek to develop leaders in fields of education who are knowledgeable, skilled and effective in the areas of anthropological, philosophical, sociological, psychological, linguistics, cultural, economics, historical and educational theory, practice and research.

Through the *Center for Applied Cultural Studies and Educational Achievement*, citizens of California will have access to an academically sound resource for the improvement of educational services where needed, the enhancement of educational services where indicated, the development of educational services where none exist, and the continuation and strengthening of postsecondary mandates to serve culturally diverse populations with appropriate, cost-effective structures. While African-American citizens are the focus of the *Center for Applied Cultural Studies and Educational Achievement*, it is clear that *all* California citizens benefit when this segment of the population is adequately served. The *Center for Applied Cultural Studies and Educational Achievement* will focus on contemporary and future educational issues, with the understanding that its work will be enabling for the total needs of our pluralistic, democratic society.

Mission: The *Center for Applied Cultural Studies and Educational Achievement* will systematically and continually

(1) identify and/or determine the cultural and systemic requisites necessary for the effective education of African-American students;

(2) study the generic problems and issues which impact on the educational success of African-American students;

(3) engage in an ongoing identification, evaluation and replication of applied culturally consistent educational techniques, methods, practice and programs relative to African-American educational excellence;

(4) develop authentic and/or innovative strategies, methods and techniques of effective culturally consistent educational applications; and

(5) design and implement a procedure and/or process for the institutionalization of proven culturally consistent educational praxis at every level and aspect of the African-American educational experience.

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